

The Baptist Record

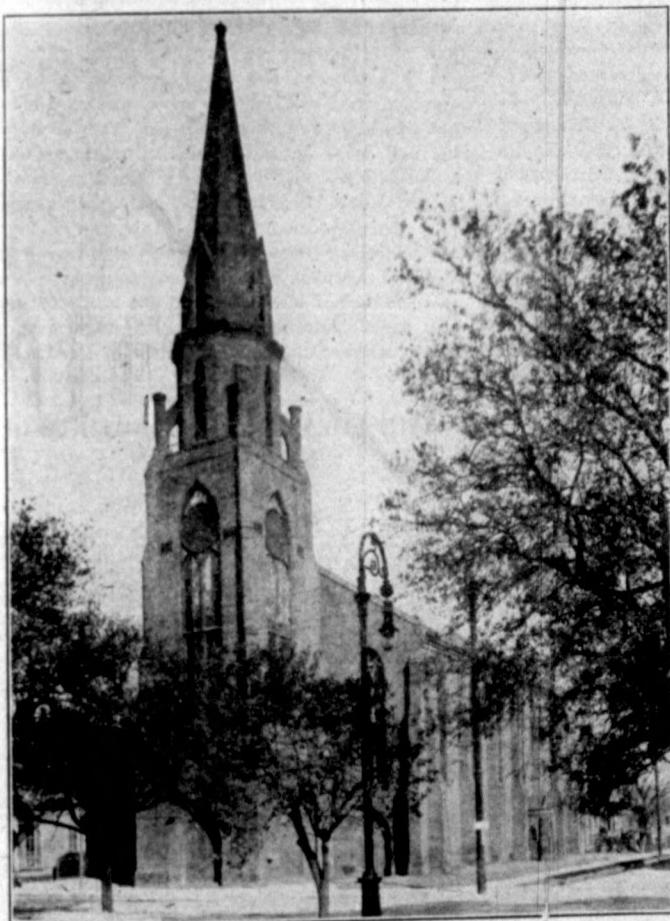
"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

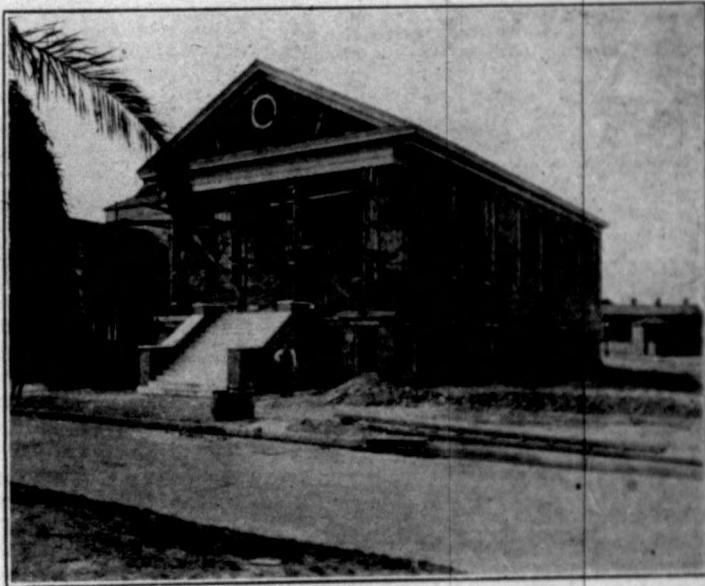
JACKSON, Miss., April 17, 1924

NEW SERIES
VOLUME XXVI. No. 16

New Orleans as a Demonstration of Home Mission Work



COLISEUM BAPTIST CHURCH
L. T. Hastings, Pastor. See page 11



ALGIERS BAPTIST CHURCH
B. E. Massey, Pastor. See page 11



VALENCE STREET BAPTIST CHURCH
J. L. Wise, Pastor. See page 14



FIRST BAPTIST CHURCH
R. G. Lee, Pastor. See page 10

New Orleans as Our Greatest Home Mission Field

\$2,514,877.69 \$1,324,152.82 \$1,191,265.93

15,000.00 6,205.76 8,794.24
21,922.50 9,952.82 11,969.68
22,963.00 15,708.43 7,254.57

Lexington No Pastor
Liberty Amite Co. Geo. W. Riley
Louisville S. G. Pope

THE BAPTIST CAUSE IN NEW ORLEANS SIX YEARS AGO AND NOW

B. H. DeMint, President, Baptist Bible Institute, New Orleans, La.

Recently I was requested by the Baptist Pastors' Conference of New Orleans to present a comparative statement showing the condition of our Baptist work in the city in 1917 and 1923, or the year in which the last meeting of the Southern Baptist Convention was held in our city, and the year in which the last session of our District Association met. I am giving below some of the results of my investigation:

Let us first consider the statistics of the original six churches:

	Church Membership:		Sunday School Enrollment	
	1917	1923	1917	1923
Central	155	406	143	340
Coliseum	348	557	240	530
First Church	355	895	225	635
Grace	95	140	77	162
St. Charles	218	621	378	444
Valence	71	216	107	130
	1,242	2,835	1,170	2,241
Local Expenses:			75-Million	
	1917	1923	1917	1923
Central	\$1,139.90	\$8,354.17	\$ 195.71	\$1,166.01
Coliseum	3,488.48	10,847.09	448.85	3,458.48
First Church	2,173.75	25,170.38	244.40	5,434.92
Grace	784.61	2,440.59	250.30	1,130.61
St. Charles	5,336.60	11,576.83	1,932.55	6,352.66
Valence	1,043.77	2,014.96	25.86	582.22
	\$13,967.11	\$60,404.02	\$3,097.67	\$18,124.90

OBSERVE:

First. The membership of the six original churches is over two and one-fourth times as large as it was six years ago.

Second. The Sunday Schools have about doubled their enrollment.

Third. The local expenses have increased over four-fold.

Fourth. Contributions to various objects represented in the 75-Million Campaign are nearly six times as large as they were six years ago.

Fifth. Two out of the six churches were feebly self-supporting in 1917, and we had no parsonages. Now three of the churches have good parsonages—Central, First and St. Charles Avenue. Four of the churches support their own pastors in a worthy way, (Central, Coliseum, First and St. Charles Avenue) while the other two have made encouraging progress toward self-support.

Sixth. Only two pastors have been here during the six years, Dr. W. A. Jordan, of the Central Church, and Dr. J. L. Wise, of Valence Street Church.

Churches Organized Since 1917

The following is 1923 statistics of the churches organized during the past six years:

	Ch.	S. S.	Local	75-Million
	Memb.	Enroll.	Exp.	Campaign Objects:
Algiers	142	80	\$1,337.25	\$ 83.00
Calvary (Italian)	78	109	537.38	467.40
Carrollton Avenue	85	133	2,154.11	615.49
Emmanuel	121	72	1,070.00	180.00
Gentilly	50	48	1,176.64	14.00
Gretna	71	21	1,346.65	44.56
Lakeview	75	80	650.00	50.00
	622	543	\$8,272.03	\$1,454.45

NOTE:

Note:—First, that six churches have been organized in six years. I might add that a new church was organized last month, Napoleon Avenue Baptist Church.

Second. Three out of the six churches receive

no help from either State or Home Mission Board, yet it must be said that the salaries are quite small.

Third. The membership of these six churches is half of the membership of the original six churches in 1917; the same is approximately true of the enrollment of the Sunday Schools and all contributions to local expenses and to the 75 Million Campaign objects.

Observations Concerning Our Baptist Situation.

The total membership in our Baptist churches in New Orleans in 1917 was 1,242; in 1923 it was 3,457. The total enrollment in the Sunday Schools in the six churches in 1917 was 1,170, and 100 in the three mission schools at that time, or a total of 1,270, while the Sunday School enrollment in 1923 in the twelve churches was 2,241 and 543 in the new churches and 404 in the six missions, or a total of 3,188. Thus the net increase in church membership has grown 178%, and our Sunday School enrollment has grown 151%. The total contributions for local expenses in 1917 were \$13,967.11, and in 1923 \$68,676.05—a growth of 391%. Contributions to the objects incorporated in the 75-Million Campaign were \$3,097.67, and in 1923 contributions equalled \$19,579.35, or a growth of 532%. The total contributions in 1917 amounted to \$17,064.78, while the total contributions during 1923 amounted to \$88,255.40, or a growth of 417%. Or, in plainer terms, we had two and three-fourths times as many in our church membership in 1923 as in 1917; two and one-half times as many in the Sunday Schools; nearly five times as much given to local expenses; six and one-third times as much given to objects represented in the 75-Million Campaign, and five and one-half times as much given to all objects of denominational support.

There are some other important observations that are worth recording. The average attendance at the six prayer meetings in 1917 was about 100, while the average prayer meeting attendance of the 12 churches last year was over 600. There are several prayer meetings that have a much larger attendance, even twice as large as all the six churches had six years ago. The same is practically true of two or three of our churches with reference to Sunday School attendance, and especially with reference to the Sunday morning and Sunday night congregations. Six years ago our churches and pastors were embarrassed because of empty pews; their embarrassment now is due to their inability to accommodate the people who desire to attend our services. Women's Work and Young People's Work have kept pace with the general improvement.

In 1917 it was difficult to get over three or four persons to attend an uninspiring Baptist Pastors' Conference which rarely met; now the Pastors' Conference meets regularly every Monday morning with an attendance of from fifteen to thirty.

This expansion has taken place despite the fact that we have not a single adequate Baptist Church building in the city. Several churches are planning the erection of Sunday School buildings, or auditoriums, or both. Truly New Orleans is our greatest mission field where Gospel seed are at last bearing, some thirty, some sixty and some a hundred fold.

The Baptist Bible Institute as a Baptist Asset and Kingdom Agency.

In connection with Baptist progress in New Orleans we do well to remember that in 1917 the Southern Baptist Convention, in its session in this city, projected a movement to establish here a school for the training of preachers, laymen and women for various types of Christian service at home and abroad. The pastors of the existing six churches co-operated heartily in launching a campaign to secure funds to assist in paying for the property which should be the home of such an institution. This was the largest co-operative movement of New Orleans Baptists up to that time.

By the aid of the Home Mission Board and Sunday School Board the Baptist Bible Institute began its first session in October, 1918. An en-

rollment of 84 was reached the first year. The attendance has uniformly increased each session until now 250 students represent twenty states and several foreign countries, and there is a faculty of eleven professors and half a dozen tutors. The property has cost about \$400,000 but is worth double that amount.

The Institute gives standard courses in Christian Training, Missionary Training, Theology and Music, and has a Business Department and gives courses by correspondence.

We have a library of more than 40,000 volumes, and an institution that has the love and co-operation of New Orleans Baptists in a marvelous way, and the confidence and prayers and gifts of our Baptist Brotherhood.

Each student in the Institute is given two assignments to Christian work per week, and is graded upon his fidelity in the discharge of his tasks. Thus the Institute seeks in every way to give the Gospel to the city and to the surrounding country, and to co-operate with the pastors in the great work to which they are called.

The sorely needed hospital, soon to be constructed in New Orleans by Southern Baptists, has had a great influence in the creation of public regard for Baptist ideals and achievement.

We believe that the long continued co-operation of our Home Mission Board and other agencies, the earnest teaching, preaching and living of the Gospel by former laborers in this trying field, and the faithful and progressive activities and co-operation of our noble Baptist ministry in the city give assurances of the brightest day that has ever dawned upon our cause in the Crescent City.

THE FOREIGN WHITE STOCK OF NEW ORLEANS

R. P. Mahon

The foreign white stock includes three classes; namely, the foreignborn whites, native whites with both parents foreign born, and native whites with one parent foreign-born. The figures are taken from the Census Report 1920:

Foreign born whites..... 25,992

Native whites of foreign stock.....

Both parents foreign..... 41,806

Father foreign born..... 21,118

Mother foreign..... 5,359 69,283

Total foreign white stock..... 95,275

Sources:

Germany..... 22,192

Italy..... 21,818

France..... 11,213

Ireland..... 11,091

England..... 4,060

Russia..... 2,897

Spain..... 2,602

Mexico..... 1,550

Central & South America..... 1,072

Austria..... 1,724

Canada..... 1,431

Scotland..... 1,048

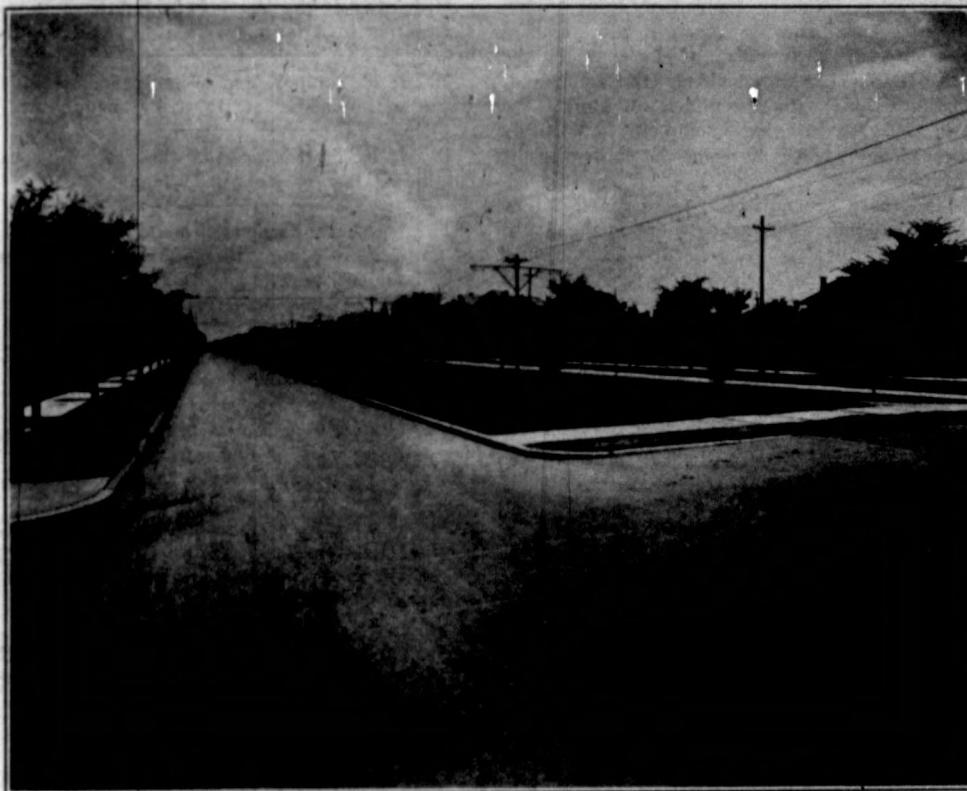
All others..... 12,577

Total..... 95,275

If we take into account those whose grandparents, one or both, were foreign-born. The number of foreigners in New Orleans will be perhaps 150,000. But whether we go that far back or not we know that here in this babel of tongues, —in this great world center, we meet every social, economic, political, moral and religious problem with which Christians have to deal either in the homeland or on the foreign field.

Many of these foreigners come here only for a season, usually to make money, and then drift back to the old country. The multitude of ships entering this port from every nation of earth bring thousands of seamen who spend days at a time in our midst and then return to their native land.

Up to the present time, so far as Baptists are concerned, no organized effort has been made to reach any of these groups of foreigners, except



THE NEW ORLEANS, BAPTIST HOSPITAL

W. W. Hamilton, St. Charles Baptist Church

Three Baptist pastors died of yellow fever in New Orleans, giving their lives for Christ and his cause. Now we must never forget the names of Isaac Taylor Hinton, and N. W. Wilson and D. I. Purser, and it is hoped of the writer that in some worthy way their names may be enshrined in our Baptist Hospital. No monument has been erected here to these martyrs and "The Baptist Memorial Hospital" would be worthily named, if these missionaries were remembered by the thousands whose lives are sacred in an institution erected for the prevention and cure of disease.

First: New Orleans needs a hospital, not only because the present institutions of the kind are inadequate, but because we expect our Baptist Hospital to have as distinctively Christian atmosphere, with a Chaplain who will devote himself to the spiritual welfare of the nurses and the patients, with a realization on the part of the physicians and employees that we are doing this in the name of our Saviour "THE GREAT PHYSICIAN."

Second: New Orleans wants the hospital and has said so in its gifts and permits and in its abiding interests. The Bible Institute and the Hospital are known by the large majority of people who make up the real life of the city, and to mention either institution is at once to arouse attention.

Those who have known New Orleans through many years tell us that this interest is almost marvelous, and to some who have been here but

the Italians. Many have heard the Gospel while here but we have made no serious, organized effort to reach and save them. While our Home Mission Board has done much for New Orleans, there is still much to be done, and with our churches growing in numbers, efficiency and wealth and with the Baptist Bible Institute now located here we ought to do more for these foreigners in the next decade than we have been able to do during all the past years of our work in this wonderful city.

The greatest missionary territory in the South lies along the gulf coast in Louisiana and Mississippi and the very heart of it all and the most challenging task confronting Southern Baptists at home is the evangelization of NEW ORLEANS, and the effects of the work done here will be felt to the uttermost parts of the world.

a short time, there is a great satisfaction in seeing it grow from week to week.

Third: New Orleans is located so that a hospital will serve several states and many foreign countries. 94 steamship lines operate between the Port of the Valley and the foreign ports of the world.

Medical schools here will furnish us with medical missionaries. Our Bible Institute will give special training to Christian nurses and the healing art will learn more of the value of Gilead.

Fourth: New Orleans is more plastic than it has ever been if the statements of great generals of civic affairs are correct. And Baptists have come to the Kingdom at the pivotal time to be welcomed, to be honored and trusted, we have only to keep our word and we shall be given a place in New Orleans never before given to any other than Catholics.

Fifth: New Orleans people feel that the Baptists cannot, must not, will not take a backward step now. Retreat, surrender in this crisis, would be to fail at Verdun, would be to turn back from the Marne. Southern Baptists are now about to realize that for which they have been praying and working and serving and waiting and suffering.

Sixth: New Orleans is the greatest mission field in the territory of the Southern Baptist Convention. It is city, and district and state and home and foreign missions altogether. The ends of the earth meet here and here have been buried spiritually thousands of the best from our Baptist homes. A worthy program is enlisting long lost Baptists and the Hospital will be for the healing of many of the hurts which have come to our Baptist people, as well as for the relief of physical suffering and the eradication and cure of the diseases of the body.

Baptists must not fail New Orleans now.

Railroad identification certificates and enrollment cards for the Southern Baptist Convention may be had by application to this office. If you have a clergy permit, you will need no identification certificate, but simply an enrollment card.

—R. B. Gunter,
Corresponding Secretary.

Every Bible student needs a concordance, and it is very gratifying to know that the Sunday School Board is getting out a new edition of Cruden's Concordance. Did you see their advertisement last week?



I. T. HINTON, 1845
Pastor in New Orleans

HISTORICAL SKETCH OF NEW ORLEANS

On April 9, 1682, Robert Cavalier de La Salle reached the Gulf of Mexico by way of the Mississippi River, and the history of Louisiana was begun.

On March 2, 1699 the Canadian sailor, Iberville, and his brother Bienville discovered the "hidden river" and afterwards named "Baton Rouge," and Lakes Maurepas, Ponchartrain and Bay St. Louis, built several forts, and died leaving Bienville governor of Louisiana.

In February, 1718 Bienville left fifty persons to clear the ground and build some houses on the Mississippi with communication with Lake Ponchartrain by Bayou St. John. Thus New Orleans began, a city of a hundred huts and one store, and 200 inhabitants.

In 1723 New Orleans became the capital of the colony, which in 1762 was ceded to Spain, but it was 1766 before Don Antonio de Ulloa arrived in New Orleans as Spanish governor of Louisiana, but was expelled in 1768. Galvez made Spanish rule popular as did Miro and Carondelet who followed him.

On November 30, 1803, Laussat received the keys of New Orleans from the Spanish commissioners, and on December 20, 1803 possession was taken of Louisiana by the United States. These events occurred in the famous Cabildo. The population of New Orleans in 1803 was 8,056.

In 1836 the city was divided into three municipalities, each with a government of its own, a unique experiment. In 1852 these became one municipality with three districts, the City of Lafayette being added as a fourth, and in 1870 Algiers and Jefferson City became the fifth and sixth municipal districts, and in 1874 Carrollton the seventh. The City has had a Commission form of government since 1912.

In 1792 Governor Carondelet established eighty street lamps. Gas light was first used in the American Theatre in 1842, and the streets were first lighted by electricity in 1887.

The fascinating story of Creole life, of religion, social life, literature and art, it is impossible even to touch upon in these brief limits.

New Orleans is now a city of 400,000 population, with a land area of 196 square miles, a manufacturing output of \$200,000,000 a year, a baking business of three to four billions a year, the metropolis of the South, with rare old-war and new-world charms, world-famous restaurants, 900 acres of parks, enormous hunting and fishing grounds nearby, with unlimited facilities for boating, yachting, sea-bathing and all outdoor sports all the year round.

Billy Sunday leads a union revival meeting which began in Memphis Sunday.

Several California towns were visited by earthquakes last week, but no damage was reported.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

HOME MISSION DEMONSTRATION

We are giving this issue of the Baptist Record to an exhibit of Home Mission work as seen in the case of the city of New Orleans. The work of Home Missions is so vast and comprehensive that it is impossible to visualize it in its entirety, or any considerable part of it in one effort. We are not going even to name the departments here. You may see them in any annual report. We are simply turning the search light on one spot and letting it rest there long enough to see the working out of one single activity out of a multitude.

You will not need to be urged to read what various brethren on the ground have to say in this week's Record about the marvelous development of the Lord's work in this greatest mission field in the South. It is presented from many angles and all of them interesting. New Orleans is one of the greatest cities in the South and destined to be one of the greatest in the nation. Its growth is now rapid and is sure to be greatly quickened in the near future.

It is the natural geographical outlet for all the Mississippi Valley, the greatest producing area on the face of the earth. Nearly all the waters from the Allegheny to the Rocky Mountains flow past the gates of New Orleans. The great railroad systems of the mid continent have their lines into New Orleans and it is the cheapest way to the sea and to the lands to the south of us.

Outside of New York and possibly one other city it has the largest export trade of any city in America. This trade has just begun for the whole of Mexico, Central America and South America are just now beginning to open up as trading centers. It is simply impossible to forecast the growth and the value of New Orleans commercially and religiously. Its people are getting rich and its lines of commerce are reaching out east and west.

From the time the Southern Baptist Convention was organized New Orleans has made its appeal to Baptists and has been the recipient of help, often sporadic and insufficient. It has not been an easy field. Its very magnitude and importance made it difficult. Mississippi Baptists have always had a vital interest in the work in this great city. For many years its churches were members of our Mississippi Convention and we share the joy of its more recent development religiously.

The tide turned favorably to Baptists when seven years ago the Baptist Bible Institute in New Orleans was begun. The Home Mission Board had always held out a helping hand to the Baptists of New Orleans, for they were weak and few in numbers. So when the Institute was planned, the Home Mission Board of Atlanta and the Sunday School Board of Nashville gave it its first support and made its continuance possible. The wisdom of this step has been amply demonstrated. It immediately greatly increased the number of Christian workers, gave unity and self-consciousness to the Baptists of New Orleans. It laid upon them a sense of responsibility and the consciousness of a mission. They forth-

with began to minister instead of being ministered to. They grew in strength and numbers till in six years the number of churches and the number of Baptists was doubled. But we are not going into that. Others will tell the story. We praise God for bringing such help to a needy place and for greatly blessing the labors of his servants.

Today there are no abler, more sacrificial or truly evangelistic pastors anywhere in the South than in New Orleans. The Lord is adding daily to the churches those who are being saved, and their gifts to benevolence have been multiplied. We are glad to give space to so good and worthy a cause. The articles in this issue are the labor of love of brethren who are bringing things to pass in this great city. The students and faculty of the Institute form one of the best evangelizing agencies in America. The young men and young women there are not only going to be missionaries and personal workers, they are already bringing lost souls to the Savior.

The Hospital which will be built will furnish one of the mightiest Christian agencies in America. It will minister to the needs of a great multitude and make its appeal to them in the name of the Christ. The Lord has opened a door for great usefulness, and, shall we add there are some adversaries. Two city blocks given by the people of New Orleans, on one of the best avenues in the city make their appeal for a great building at once.

Did anybody imagine that Will Hays was paid \$250,000 a year to reform the movies?

The Olivet Baptist Church (colored) in Chicago is said to have the largest membership of any in America, 10,000.

Dr. J. W. Conger, for many years a leader in Education work among Baptists in Arkansas, passed away last week. His body was laid to rest on the campus of Ouachita College, of which he was a long time president.

The Watchman Examiner says the Inter Church World movement cost Northern Baptists \$2,500,000, which was about twice what it cost any other denomination.

The Baptist Advance thinks that the preacher who complains that his field is not big enough for him has got the thing backward. It is about as far from one place to the end of the world as it is at any other. Let him spread out.

The following is quoted from a personal letter from Pastor Boston of Winona:

"Inclosed find revised service roll for Winona Baptist Church. Count on Winona to go over the top. We are in to win—'Duty Done Means Victory Won'."

The Baptist Record will, the Lord willing, give the best report of the Southern Baptist Convention at Atlanta in May which it is capable of giving. But it won't be like going and seeing for yourself. We hope there will be at least 500 from Mississippi in Atlanta.

Sunday the editor preached in the morning for Pastor B. E. Phillips at New Hebron, and in the afternoon at Crooked Creek. The pastor and the faithful members are working to bring the churches up to the pledge in the Campaign. It was a pleasure to mingle with the people of these churches, where we were in revival meetings a few years ago.

Pastor Metts and his people at Durant are making special effort to reach the Sunday visitors and get them to church. The trains are met and the hotels are visited by brethren wearing badges and carrying invitation cards. In this way some people have gone to church that hadn't seen the inside of a church for years. A good suggestion here for some other churches.

May 14-19 is the time of the Southern Baptist Convention in Atlanta.

Dr. J. R. Sampson, Jr., becomes associate professor of Chemistry at Howard College.

Dr. I. P. Trotter accepts the call to Scobey, continuing his residence in Winona.

The Northern Baptists propose to have a day of prayer preceding the meeting of their Convention in Milwaukee.

The recent criticism of Papini's Life of Christ published in the Record was written by Dr. W. E. Tynes, of Houston, Texas.

One church says that a printed church calendar with the entire program of the hour's worship and all announcements saves 20 minutes of time.

Ambassador Herbert Booth, son of the founder of the Salvation Army, is assisting Pastor J. E. Dillard in a meeting in South Side Church, Birmingham.

An Easter collection that brought into the Lord's treasury as much as was spent on new clothes and fine feathers would swell the streams of benevolence to overflowing.

The state of Iowa collected last year \$700,000 in taxes on the sale of cigarettes. The legislature of Mississippi seems to have overlooked this source of revenue, and cut down the appropriation to schools.

Mr. and Mrs. Bottoms of Texarkana recently gave \$10,000 to build a Baptist Church in Nazareth, the town where Jesus grew up; also \$75,000 to Buckner Orphanage and \$75,000 to the endowment fund of the Fort Worth Seminary.

The home of the pastor of the First Church, Columbus, was burned last week. Brother Frank lost his library and much of his furniture. The church is preparing to build a Sunday School annex and will take care of its pledges to the Campaign.

There are more matters of vital concern, some of them involving important changes, to come before the next meeting of the Southern Baptist Convention than have been up for a long time. Will you join in prayer that the Spirit of the Lord may be upon his people and his hand may guide them?

A missionary in the Argentine Republic says it is no trouble to get Baptists there to take their denominational paper. Maybe they have better papers there, or maybe again the people are "alive unto God" and interested in all that concerns his kingdom. How is it in your church, brother? And if they are not interested, whose fault is it?

Every pastor ought to preach to his people a sermon at least once a year on the duty to read the right kind of literature, not for the benefit of the Baptist Record, but for the benefit of his people. And then he ought not to stop with preaching about it, he ought to see that they get it and read it. Oh, but that requires thinking and some work. But what are we here for anyhow?

How hard it is to speak or write English intelligently! How hard it is to write a sentence so that there is only one meaning possible. An exchange seems to think Mr. McAdoo passed the impossible in this line recently when being asked how he stood on the prohibition law, looked the questioner squarely in the eye and said: "I want you to understand this; I am dry." Many a fellow has said that when he wanted a drink. We have no doubt Mr. McAdoo is a genuine prohibitionist. But that answer was certainly delphic.

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Thursday, April 17, 1924

THE BAPTIST RECORD

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Report of Woman's Missionary Union
(Walton E. Lee)

The Woman's Missionary Union, Auxiliary to the Baptist State Convention, held its 46th annual meeting in Winona, Miss., April 8-10. At the opening session the spacious auditorium of the first Baptist Church was filled to overflowing with messengers and visitors, every train coming into the city during the day bringing large numbers, besides many who came in cars. Indications in the beginning pointed to the largest attendance in the history of the Convention. Without any great lengthy preliminaries the machinery of the Convention was set in motion. To an organ prelude the officers brought over from the previous Convention came upon the rostrum and the work was begun. A brief devotional service was conducted by Dr. V. E. Boston, the host of the Convention.

Beautiful and hearty words of welcome were spoken by Mrs. W. L. Huntley, which were fittingly responded to by Mrs. A. J. Aven, the effective President of the Convention.

"Hold Thou My Hand" was sung to the great delight of the Convention by Mrs. Hugh Young West of Yazoo City. The pastor of the church introduced Dr. H. M. King of the Second Church Jackson, who preached the Convention sermon on the subject: "Realizing the presence of God or not realizing it; Reckoning with God or not reckoning with him." Text: "Fear not, for those that be with us are more than they that be with them." Dr. King directed attention to the attitude of three characters in the context, (1) Benhadad the king of Assyria, who looked to his large army and splendid material equipment, (2) The servant of the Prophet in Israel who saw only the hordes of the enemy and (3) The Prophet himself in striking contrast to the others who saw only God. The preacher impressively showed that the greatest achievements among men through the years have been those in which the leading hand of God was recognized and sought. Militarism went down not by the force of arms and the heroism of the American young manhood, but by the power of God, declared the speaker.

Dr. A. V. Rowe led the Convention in a closing prayer.

Second Day—Morning Session.

The second day of the Woman's Convention opened with a devotional service conducted by Mrs. V. E. Boston, the wife of the host of the Convention. She brought an inspiring message from the scripture, "In all thy ways acknowledge him and he shall direct thy paths."

The President read to the Convention her annual instructive and helpful message on the "Duties and achievements of Women." "This is My Task," was beautifully rendered by Mrs. Hugh West.

Miss Margaret Lackey in her annual report set for the work of the women in the state during the past year. In the matter of contributions Miss Lackey gave only totals in her reports as follows:

The first quarter of this fiscal year beginning May 1, 1923, we gave:

To Home Uses and Personal Service..... \$14,238.46

This same quarter we gave to all Campaign Causes..... 6,438.35

Amount paid second quarter, Home Use and Personal Service..... 13,464.63

Amount paid second quarter Campaign Causes..... 24,466.44

Amount paid third quarter, Home Uses and Personal Service..... 26,112.84

Amount paid third quarter Campaign Causes..... 13,429.62

The total of the above shows gifts to all causes for three fourths of the year amount to

\$98,150.34. Of this amount the Campaign with its seven worthy objects received in cash only \$44,334.41. The women of Mississippi pledged to the Campaign \$850,675.00. There has been paid to date \$13,609.41, leaving a balance of \$337,065.59. An encouraging feature of the Campaign is that the women during the four years that have elapsed have contributed four times as much as they did during the four year just preceding.

A telegram of greeting from Mrs. J. W. Chamblin the Vice-President of the fifth district who is detained at home on account of illness. The secretary is instructed to send suitable response.

It is ordered that telegrams of greeting be sent to Miss Katherine Mallory just returned from a survey of the Mission Fields and to the young Mississippi Women in the Training School in Louisville, Ky. Mrs. James requested that special prayer be made for God's leadership in the selection of a superintendent for the training school.

The president appointed a committee on Enrollment, Obituaries, Resolutions and the Committee

A. banners and to Griffith Memorial went the Y. W. A. banner.

Miss Leachman, representing the Home Mission Board, favored the Convention with a very inspiring address, which closed the afternoon program.

Evening Session.

The program of this session was a consideration of Christian Education with special reference to the girls in our different colleges. The program was under the direction of Mrs. D. M. Nelson, the college correspondent of the W. M. U. Mrs. T. C. Lowrey is the leader in Christian activity among the girls at Blue Mountain; Mrs. G. W. Riley at Hillman College; Mrs. S. H. Wilkinson at Woman's College and Mrs. S. T. McLaurin at Clarke Memorial College. These were all introduced to the Convention except Mrs. McLaurin, who could not attend. The Y. W. A.'s in each one of these colleges sent a representative who very creditably reported the work in their respective schools. Miss Camile Lois Aldridge represented Blue Mountain College; Miss Gladys McFail represented Clarke Memorial College; Miss Ruby Evans represented Hillman College and Miss Ruth Polk represented the Woman's College.

An inspiring address on Christian Education was delivered by Dr. D. M. Nelson, secretary of the Education Commission.

Mrs. Nelson in a few well chosen words introduced Mrs. W. C. James, who greatly edified the Convention in a report of her trip to the World's Alliance in Stockholm and a visit to the near mission fields.

The session closed with a prayer led by Dr. I. P. Trotter.

Third Day—Morning Session.

The continuous rain through the night and the steady downpour of the morning seemed not to dampen and chill in the least the ardor and enthusiasm of the messengers to the Convention.

On motion of Mrs. G. W. Riley it was agreed that owing to the schedule of the trains on which most of the messengers go, to condense the program and finally adjourn at the close of the morning session.

The opening devotional service was conducted by Miss Hattie Stallings, who read from the first chapter of John and prayer was led by Miss Emma Leachman.

Mrs. H. F. Broach, state chairman, brought an interesting report on Personnel Service.

The report of the Margaret Fund was made by Mrs. W. J. Davis, the chairman of the Fund. Mrs. Davis expressed regret that Mississippi had contributed so little to the Fund and urged that more be given.

In the consideration of the reports of the District Vice-Presidents a round table discussing was engaged in which proved very amusing as well as instructive.

A very pleasing feature of this session was the presenting of the Entertainment Committee, through whose untiring efforts had come the royal entertainment enjoyed by the Convention. In connection with this, hearty resolutions of thanks were introduced by Miss Mary Ratliff and passed by unanimous vote.

The Hospital report was made by Mrs. J. M. Hartfield; the report on Aged Ministers Relief by Mrs. A. K. Godbold and the report on Mission Study by Mrs. H. J. Ray.

The same officers of the Convention were re-elected by the adoption of the report of the nominating Committee and West Point chosen as the next place of meeting at the same time as this year.

After two more helpful addresses, one by Mrs. W. C. James and one by Miss Emma Leachman and a consecration service led by Miss Hattie Stallings the Convention passed into history.

What Victory Will Mean to Our Baptist Schools

If our people will pay up their pledges to the 75 Million Campaign during this final year it will make possible the following signal advances for our Baptist seminaries and schools:

1. To the Southern Baptist Theological Seminary at Louisville it will bring \$1,000,000, thus guaranteeing the two new buildings that are imperatively needed.
2. To the Southwestern Baptist Theological Seminary at Fort Worth it will guarantee running expenses for this year, the payment of its debts and a great and needed administration building.
3. To the Baptist Bible Institute at New Orleans it will guarantee running expenses this year, provide a greatly needed library building and needed dormitories for married students.
4. To the Women's Missionary Training Schools it will mean more buildings, and needed additions to scholarship and endowment funds.
5. To the 114 Baptist colleges and academies it will mean the payment of outstanding debts and increased facilities for the training of 5,000 volunteers for definite Christian service already enrolled there and many others seeking admission.

"DUTY DONE MEANS VICTORY WON"

Baptist 75 Million Campaign

on Nomination was elected from representatives from each district. The last item on the morning program was an inspiring address on stewardship by Mrs. R. B. Gunter.

Afternoon Session

The afternoon program of this session was featured by "Reminders of the Campaign." Four little girls from the Orphanage representing the Sunbeams gave an impressive little play. As the little orphan girl played the part of a little mother giving her best and most beautiful doll to the Lord Jesus there was not a dry eye in the congregation.

The Y. W. A.'s were represented by Miss Webb of Charleston who read an interesting and instructive paper. Bessie Mae Howell of Durant represented the G. A.'s with a well rendered reading. The R. A.'s had a splendid representative in Jack Wilson of Clinton.

Mrs. W. C. James, on behalf of Miss Traylor, presented the banners. To Fayette went the Sunbeam banner; Laurel won both the G. A. and R.

**THE COMMERCIAL IMPORTANCE OF
NEW ORLEANS IN ITS RELATION
WITH SOUTH AMERICA AND
THE PANAMA CANAL**

J. L. Wise.

The position of New Orleans, situated as it is at the mouth of one of the largest rivers in the world and one of the richest valleys from which to produce what the world needs and must have, gives its significance. When it is seen that behind this city there lives one of the most virile races in the world, a people who have conceived and brought forth one of the greatest governments on earth, and a people who produce both the raw and finished materials in such abundance as to attract world buyers, a people who control one third of the gold of the world, this gives this city peculiar significance as a commercial center. To the south of this city, bordering on the Gulf of Mexico and Caribbean Sea, known as the "Spanish Main" and to South America, there are about twenty republics in which there are about eighty five million people. The World War upset all the commercial relations of these millions of people and they had to turn to other world markets to supply their needs. There was but one other country to supply them and that was Uncle Sam. This city stands as the Gate Way of commerce between the one hundred million people to the north and the eighty five million south, known as Latin America.

The building of the Panama Canal has done more to stimulate trade between New Orleans and the outside world than any other one thing. The writer spent more than ten years on the Canal as missionary and Superintendent of our Baptist work. The Canal cost every man, woman and child in the United States nearly four dollars apiece. The Canal paid back into the treasury of the United States last year nearly twenty-four million dollars. Fifty six per cent of all the merchandise that passed through the Canal last year was carried by American vessels. It is not an uncommon sight to see a Japanese vessel loading with cotton at the foot of Canal Street in this city to carry it back to Japan through the Panama Canal. The Panama Canal has not only stimulated commerce between this city and the outside world but it has increased trade between New Orleans and the Pacific Coast of the Western part of the United States.

The City of New Orleans with its 400,000 people has not been asleep as to commercial opportunities. Some of the largest banks in the country are found here to take care of the growing commerce. Recently two banks merged whose combined deposits run near one-hundred million dollars. And there are other banks in the city that run near the same amount. As an export and import city, New Orleans stands second in the United States now. New York stands first, Export and import business is thriving.

If New Orleans stands in such an exalted position in its commercial relation to the republics south of us under the Southern Cross, what about the importance of giving them the "Gospel of the Kingdom?" Baptists, both Northern and Southern, have begun nobly. But a more vigorous policy must be pursued.

First: The fourteen White Baptist churches and the half dozen Mission stations of New Orleans must be rebuilt from the ground up. There is not a single building, occupied by the Baptist forces in this city, adequate to their needs. The power and influence exerted by the Bible Institute is great and is destined to be more as the years pass. Planting the Bible Institute in this city makes it more imperative than ever to follow up our work with an adequate building program. There ought to be a ten year building program mapped out by the Southern Baptist Convention and build one church every year until this strategic place is well occupied. The locating of the Baptist Hospital here will add strength to our position. To step in now with a vigorous program means that this city in years to come will not be a citadel of heathen in our midst, but in

the midst of her mighty commerce there will be a "power that makes for righteousness" guiding men to the "haven of rest."

Again our Baptist forces are established in Cuba, Panama, Salvador, and Nicaragua. The two last republics are occupied by the Northern Baptists. Mexico is occupied by both our forces. There is no Baptist work under an organized Board in Guatemala Honduras, nor Costa Rica. There are a few Baptist scattered over this territory however. There are whole republics in South America with not a single Baptist missionary in them. Baptist work began one-hundred and two years ago in British Honduras. Rev. Joseph Bourne was sent out by the Baptists of Great Britain and he baptized his first convert ninety-nine years ago. In 1821 there were twenty one members. Rev. Alexander Henderson came out from England in 1834 and did a great work. He baptized Frederick Crowe, who afterwards became a missionary and under great difficulty carried the gospel to Guatemala.

These were pioneers in Central America. May their tribe increase.

THE BAPTIST BIBLE INSTITUTE

B. H. DeMent, President.

This the youngest educational child of the Southern Baptist Convention is closing its sixth year of phenomenal history. This institution has well been called a child of providence and prayer. A few years ago, Dr. Cammack, in the Religious Herald, called its progress a *miracle*. If there be such a thing as providential blessings, they have been bestowed upon the Baptist Bible Institute.

In the midst of seemingly unsurmountable difficulties we planned to begin our work in a two story frame building, using the Sunday School Department of Coliseum Place Baptist Church as our class rooms, but the Lord opened a way by which we were able to secure the historic Sophie Newcomb College property on Washington Ave.

Our total enrollment the first year was 84. Few indeed were our leaders who thought that the number would go beyond 25. The patronage has increased steadily every year until now we have enrolled 250 students representing 20 states and several foreign countries.

Additions have been made to the original property so that we now have not only the administration building, Managan Chapel, men's dormitory and women's dormitory, but also apartments for our professors and nearly fifty student families, and yet there is an imperative need of increased facilities, for our dormitories accommodate only sixty students each. We have had to extemporize quarters for the overflow from the men's dormitory, and will soon use the annex to the women's building to accommodate our increasing number of young women. Then, too, we need for next session additional space for at least fifteen or twenty student families.

We are in sore need of a modern fireproof library building for the accommodation of our more than 40,000 volumes composing one of the best and most unique libraries in the land. What a great relief the finishing up of the 75 Million Campaign would bring to our Baptist institutions, and especially to the Baptist Bible Institute.

It is well to bear in mind that we continue to bring out the original note of training for three types of Christian workers, preachers, laymen and women, for the various forms of Christian service at home and abroad. Since there can be nothing in the product that is not put in the process, our Board of Directors have met the demands of the situation by providing two and three years courses leading to Bachelor's and Master's Degrees. A Christian Training Degree is conferred upon those who complete the three years course in English; Missionary Degree upon those who include at least one modern language; Theological Degree upon those who include Greek and Hebrew, and Bachelor of Gospel Music is conferred upon those who complete the three years music course. Our Business Department furnishes

a good course for those who contemplate being stenographers and pastors' assistants.

Our Correspondence Courses are meeting with favor and will be expanded with the passing of the years.

One of our distinctive features is the carrying out of that sane pedagogical maxim, "Training for service by training through service." At least two assignments to special tasks are met each week by each student, and written weekly reports are made by the students recording their experiences. Then for an hour each week the whole school gathers together for a consideration of these activities. This period is known as "Report Hour."

Our Home and Foreign Mission Bands constitute two very vital and spiritual groups of our students. The fellowship meeting, held immediately after supper each evening, is one of great spiritual power and joy. Our Missionary Day, held once a month, is anticipated with joy and remembered as a benediction.

We have arranged an unusually fine program for Commencement. Dr. C. E. Dicken, President of Ouachita College, will deliver the Baccalaureate Address. Dr. B. H. Lovelace, Pastor of Clinton Baptist Church, Clinton, Miss., will preach the Baccalaureate Sermon. Rev. J. N. Miller, Centerville, Miss., an alumnus of Mississippi College and of the Baptist Bible Institute, will deliver our first Alumni Address.

It has been decided to have a summer term of eight weeks beginning June 10th and closing August 1st. A larger part of our faculty will do the teaching, and the classes will meet twice as frequently as in the regular session so that a half year's work may be done in a subject during the summer term. Dr. R. P. Mahon is Secretary of Student Relations. Since the President is to be out of the city during the summer, he has asked Dr. John T. Christian to serve as Acting President during that period.

The Lord hath done great things for us whereof we are glad.

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

A few days ago I gave to the press some thoughts on this subject under the head, "What Is the Matter With Our Colleges?" I have chosen the larger title now, for the reason that our high schools have some of the same maladies which so sorely afflict our colleges.

I want to say in the first place that I am enthusiastically and everlasting in favor of higher education, and have given 35 years of my life to its promotion—and am still at it. Therefore, nothing in these articles must be so perverted by those who undertake to discuss the ideas as to make it appear that I underrate higher education.

On the other hand I believe we should have a system that will make higher education universal—a system which will give more than one out of seven of those who register for it a college education. Again, I want it distinctly understood that I am not writing about any particular college. There is nothing personal, or individual in the discussion, so far as I am concerned. As to our A. and M. College, I have adjudged it the best in the south, and selected it as the school to which I would send my boys—and I only regret it was not so I could send my daughter to the same institution—and this is one thing which is the "matter" with our colleges in the south—there cannot be a real college made up of only male or female students.

With this explanation I hope no one will feel moved to lower the discussion to personal references. And in this connection I wish to say that the style and tone of the letters sent to The Commercial Appeal from A. and M. College are simply another evidence that there is something the matter with our colleges.

A college education should at least give these qualifications:

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2. Intelligent open-mindedness.
3. Business efficiency.
4. Moral uprightness.
5. The knowledge and practice of Christianity.
6. Respect for age and truth.
7. Reverence for all law and authority.

The articles sent in from A. and M. College in reply to my first piece cannot pass muster on the first qualification, hence, are a further proof that there is something the matter with our colleges.

It is the consensus of well informed opinion right now that our present educational system fails to qualify in the first item in above outline. Just a few days ago a friend of mine who is a judge, gave it as his opinion that the greatest defect in our modern education is lack of respect for age, for law, for all authority—and he has been for years in a position to see these things.

Yes, there is something bad the matter with our school system, and the subject deserves more than ordinary consideration. It will do no good for us to hide our heads in the sand, or hollow out nothing in reply to the query.

Teachers and students and patrons should lay their heads and hearts together and try hard to find out just what the matter is and correct it as far as possible.

Let me make myself clear to begin with as to why I believe the state is not well qualified to give a higher education. Take number 5 in my outline, the "knowledge and practice of Christianity." In the very nature of the case the state can have no religion. The state cannot be a religious institution. And yet, religion—Christianity which is our religion—is the most vital part of any man's education. It takes about 200 books to give a student a college course—beginning with the first grades, and yet the one book on Christianity—the Bible—is more vital in the life of any man than all the other 200 books combined. But this one book cannot by even read in many of our state schools. By the state system of education the child is in the high schools and colleges from about the age of 12 years to 21, and the influence of home life is minimized by the schools. The results in Germany are a sufficient comment on this subject—see what the higher education by the state wrought there.

Take the fourth item in my outline—the state is an unmoral institution—that is it has no morals. From nothing, nothing comes—our children cannot get morality from an institution which is unmoral. So long as there was a good per cent of individual and denominational schools left they acted as a leaven to leaven the whole lump of education. But wherever the state takes complete control of higher education the result shows the lack of this leaven.

Again the state is not a business institution—that is it is not an efficient business institution. There is not a bank or any other kind of business in this state which would not fail completely and suddenly if it were run on the same loose, ramshackle business methods which are found in all state institutions. Ask any successful business man if this is not true. My contention is this—or rather these—First a man in college should have the opportunity to observe every day a successful business institution, and second, education as a business or a profession should be left wide open for those who are the called, to engage in it. There is no more reason or democracy in the state's taking over all education than there would be for the state to take over completely the practice of medicine. Competition is the very life of any institution, or any undertaking. When the state takes over all our schools competition ceases and the institution languishes.

Now, a proof of what I have said above is found in the product of the state schools and the other richly endowed educational institutions—"By their fruits ye shall know them."

The higher you go among the richer and better endowed educational institutions the greater the percent of atheists, agnostics, evolutionists, infidels. This is why it is a fact that the poorer and smaller the college the more valuable is the



SOME OF THE PRESENT NEW ORLEANS PASTORS

education given and the more apt is the student to come through an educated man.

—G. T. H.

Starkville, Miss.

MISS MALLORY'S LETTER

(Continued from last week)

When you recall that Macao has been a Portuguese possession for 400 years you will know how cosmopolitan was the congregation that afternoon. Genuinely interesting also is the setting for the church: on the high hill just beyond it are the ruins of a Catholic Church, the cross of which Sir John Bowring is said to have seen as he sought refuge in Macao and thus sheltered wrote:

"In the Cross of Christ I glory
Towering o'er the wrecks of time".

We sang the entire hymn that afternoon and I can truly say that it helped me. In the churchyard there is a Protestant cemetery, in the far corner of which are buried Robert Morrison and his wife. The father of Winston Churchill rests in the same quiet cemetery. The poet Camoes, who was the father of the Portuguese language, is also buried in Macao, his resting place being on a high hill in an exquisite park.

As we visited these sacred places and many others we of course saw much of the present-day life of Macao. Perhaps the quickest description is in the statement that it is the Monte Carlo of the East, licensed gambling and other forms of vice providing the income of the city's expenses. In a very large licensed gambling house, the joint property of the Portuguese government and the Catholic Church, we were shown the huge brass lottery wheel, which was brought to Macao from Manila after U. S. control made the lottery illegal in the Philippines. Out on the streets we also saw really hundreds of gambling tables, men and women and children, soldiers and civilians alike, gambling around them. I can't begin to tell you how it hurt to see little children gambling. I was told that there are 1,000 of these licensed gambling tables in Macao.

They almost blocked the entrance to our church that Sunday night but nevertheless many people bravely passed them and entered the church, the larger part being men. Land for our new church, with joint accommodations for the school, has been bought, this land being just below the hill referred to above in speaking of Sir John Bowring's hymn. We also own a commanding lot for our missionary home, the erection of which is being deferred by the status of the 75 Million Campaign Fund. Anyone seeing the need for the church and the home as I saw it in Macao would certainly pray and work that all Campaign pledges may be speedily redeemed. There is absolutely no other evangelical work being done in

or near Macao except that of our two missionaries and the native Christians. There are nine Catholic churches, one being a large cathedral.

Our missionary, Mr. Galloway, has been miraculously protected from the pirates. The result is that the chief pirates have come to understand his "peaceful" purpose for coming to China, have given him a chart of their various islands and have issued orders to their men never to molest but to help him and his Chinese evangelists whenever the missionary boat comes into the pirate waters. The outcome is that a Sunday School is held for the pirates and a school is conducted for their children, the woman teacher being locally if not royally protected. Quite a few of the pirates, because of the missionary work, have abandoned outlawry and are engaging in peaceful pursuits.—Kathleen Mallory.

The Commercial Appeal's reporter thus snapshot Billy Sunday: He is acrobatic. He is sensational. He is theatrical. He is often inelegant in his language.

But he is on fire with the cause close to his heart. That cause is the cause of the old time religion of his fathers—the religion with a God of mercy for the penitent and righteous and a God of wrath for the rebellious and wicked—the religion with a devil opposing the will of God, a heaven for the saved, a hell for the damned—the religion with the Bible as God's revealed word—the religion with Jesus Christ whose redeeming blood alone can save sinners from unending punishment.

Congress recently voted ten million dollars to feed the hungry in Germany. The Boston Transcript, a very conservative paper, thinks the vote was carried by men who want the German vote in this country, or who are making an appeal to the farmer vote on the ground that the money will be spent to buy food from the American farmer. We have been slow to criticize any effort to relieve suffering, but we saw last summer from one end of Germany to the other such splendid crops as would make Mississippi farmers rich. There is plenty to eat in Germany if it were distributed and the Germans are well able to take care of their own poor if they had the disposition to do it.

Brother T. H. Hurst asks the meaning of Paul's words: "I bear in my body the marks of the Lord Jesus." Any one may answer who can do so in a brief paragraph. It is commonly understood to have reference to scars left by stoning, or being beaten with rods or scourges in the hands of those who opposed his preaching of the gospel.



W. M. U.
Are You Going to the Southern Baptist Convention?

All sisters who propose to attend the Southern Baptist Convention in Atlanta will, please send their names at once to Mrs. A. J. Aven, Clinton Sisters, this is absolutely necessary in order that our Mrs. Aven may complete her list of delegates. You know we are entitled to 40 delegates; and our Mrs. Aven tries to choose these—six from each District. One from each District should represent our Young People's Work.

Rev. Walter E. Lee, our efficient Secretary, was at his desk each session of our W. M. U. Convention, taking copious notes on the Work. He sent daily to five different papers splendid accounts of the Meetings. And the Record will have a full account from his pen. We are most grateful to him. This is the first time we have had the privilege of the State Convention Board Reporter with us.

While we shall have this full report from Brother Lee, some sidelights are here mentioned that seemed worth while to your Secretary and others. We regret that all our sisters could not be with us, for the inspiration of the occasion means much; but for the benefit of those who could not go, these notes are given.

Winona hosts and hostesses were superb. From the moment we landed in Winona till we left every possible kindness was shown to every single individual. And though one sister in leaving remarked to Harry Watts, Chairman of entertainment Committee, that she noted his smile was much broader now, than when he first greeted her and other guests, still the speeding to the parting guest was as kindly as possible. May blessings unbounded be theirs, since to others they have proved such a blessing.

Miss Sturdivant, whose other name would be "Melody" knows her pipe organ—and her choir. What music she dispensed on each occasion. And her special song bird, Mrs. West, was surely at her best when she sang "My Task". What a privilege to honor the Master in song.

Our guests, Mrs. James, Mrs. Gaston, Miss Leachman and Miss Stallings, were all we could have wished for them. The women hung on the words of each on each occasion. Visions were broadened, enthusiasm was kindled, resolutions were made, and prayers were silently offered by many hearts as we listened. God bless them every one as they go their ways here at home and far across the sea to help others.

We go next year to West Point. For the first time in our history several places sought the next meeting. This made us glad; even though we were saddened a bit because all invitations could not be accepted. But Providence permitting we will lengthen our cords and strengthen our stakes until we shall encompass the entire state.

Mississippi women esteemed it such a great privilege to have with them, and to now claim as their very own, Miss Margaret Buchanan, the late Corresponding Secretary of Tennessee. Her presence at the State Meeting was an inspiration. She has the bigness of soul that does not "despise the day of small things"; and she is taking hold of the work in Tupelo with as much vim as she did the work in the entire state of Tennessee.

Did you see the advertisement of Hillman College in this week's paper? The editor happens to belong to the same church as the president of Hillman College, Mr. M. P. L. Berry, and knows him to be one of the best men in Mississippi. And the school is like the man.

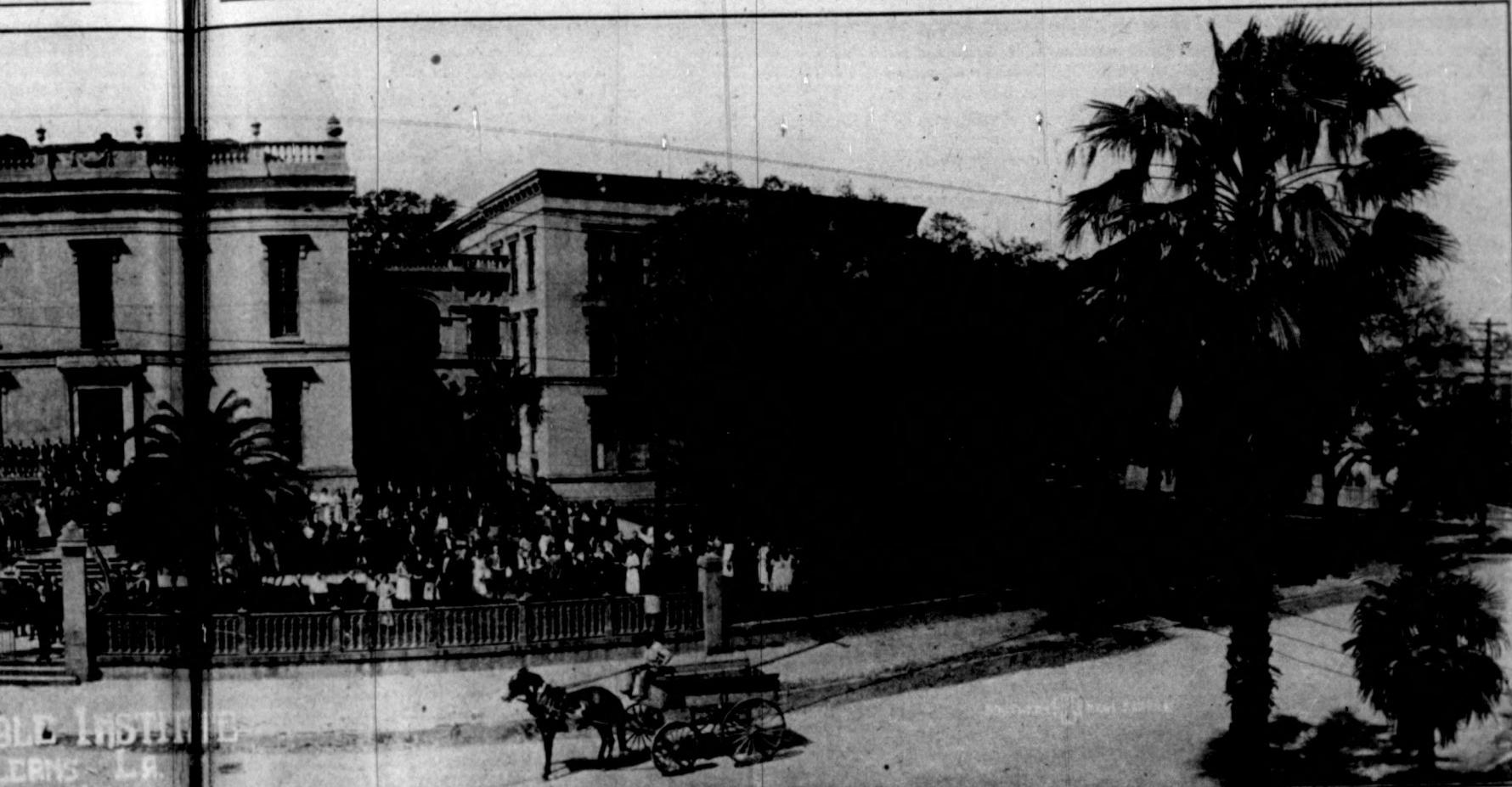
Hugo Stinnes, called the Industrial Kaiser of Europe, died in Berlin last week. He inherited a large fortune from his father and became the richest man in Europe during the war and just after, by hogging everything he could get his hands on. He was the head of the treasury department in Germany several years after the war and is supposed to have depreciated the mark and brought the country to the verge of chaos to enrich himself. We have seen no account of his giving anything to any good cause, nor of his leaving anything to benevolence. He was a Jew and a financial genius.

When the World War came on there was everywhere recognized that men and institutions must be at their best, must be 100 per cent efficient. So prohibition or restriction was put upon the sale of alcoholic liquors. Then men began to think that we ought to be 100 per cent efficient all the time, and prohibition came to stay in this country. And other countries are taking notice. So also, when the 75 Million Campaign was put on it was everywhere recognized that it would never succeed unless we could get the denominational papers into the homes of our people. And special effort, with measurable success was put forth to get the papers in the homes. Then it began to dawn upon us that what was good in a Campaign was good all the time. If we needed the papers circulated then we need them all the time. The work is not finished. Brother, do you begin to see?

Plant one acre for God.

The feeling is growing that preachers should pay for what they get just like other people are expected to do. Time was when preachers were poorly paid and many good people were glad to make concessions to them in consideration of the fact that they gave their services without adequate compensation. There are still many preachers who are poorly paid, and they are deserving of special consideration. But there are other preachers who are paid a good salary for their work and they ought not to be willing to be handed out gratuities from people who are not as well paid as they are. Doctors and others have shown great kindness to preachers and are still glad to do it as a contribution to men who are not adequately paid for their work. But a preacher ought not to be willing to impose on the generosity of men who make no charges for their services. We know one school man who this year has given to the wives and daughters of preachers tuition valued at \$1,000 as his own contribution to their education. He does it gladly, but if a man is able to pay, he ought not to accept a gratuity. Preachers like other people, need to cultivate a healthy conscience.

Plant one acre for God.



THE ASSOCIATIONAL B. Y. P. U.

By Miss Madge Flournoy,
Aberdeen, Miss.

The BYPU come to its brightest day. In it the denomination recognizes its greatest Training Agency and through it has come the awakening of the Baptist Young People to a larger life and activity.

The Associational BYPU is a group of Baptist churches in a given territory in which the young people are banded together—co-operating in all phases of the work. It is our most successful method of doing extension work.

The BYPU Department is striving to make the Associational BYPU Campaign now on the most successful work Mississippi young Baptists have ever done. We urge any interested person in BYPU to take the initiative in his association, to organize where there is no organization or to strengthen the organization should it already be in existence. The BYPU Department will gladly co-operate in the work; so ask for information. Get in and keep in touch with the Associational BYPU work of the state.

The need of a trained denominational force challenges Mississippi's young Baptists to a larger and greater work, and this work can be realized through the Associational BYPU.

Let's give our best to put an Associational BYPU in every association in Mississippi this summer. We are depending on the interested churches to foster the cause and make possible the perfected BYPU plan for our State.

Pelahatchie Reorganizes Their Intermediates

We are glad to welcome back into the Intermediate BYPU circle the

Intermediates of Pelahatchie. A letter from Mrs. Brown of that city tells of their re-organization. They didn't "DIE" they just went on a vacation and are back now tired of the rest and we expect to hear good things from them.

Wiggins B. Y. P. U.

We have five active, well organized BYPU's in the Wiggins Baptist Church, with a total enrollment of 150. The work is under the efficient leadership of Mr. H. V. Redfield our BYPU Director. We have recently had a good Study Course taught by the pastor in which a number of the seniors passed successfully an examination in the Manual. We now have going a course for the Juniors. A BYPU choir has been organized under the leadership of Mr. O. L. Bond and other attractive features of our young people's work are being planned. The Wiggins young people co-operate and serve beautifully in all departments of our church work.

H. D. Wilson.

Amory First To Ask For O. K. On Teacher in Library Offer

The Amory church writing in behalf of its Training Department is the first to submit name of proposed teachers in the Library Offer. Their teacher received our O. K. and so they have launched out early in the work and it remains to be seen whether or not they will be the first to ask for the library. The interest in this big offer is growing and we expect only the greatest results. "Jump in; the water is fine."

We usually find where the pastor is co-operating with the young people that the young people are co-operating as per Bro. Wilson's statement above.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

A New Form of Service

is proposed by the

ORGANIZED CLASS DEPARTMENT

This will consist of

MONTHLY BULLETINS and A POSTER

The Poster will be 19x24 inches, printed on good paper. It will be illustrated and will be a pulling invitation to join the class.

The Bulletins will be four pages, three pages of which will be syndicated, leaving the fourth (front) page for use by the classes for local news.

This service will necessarily be limited to one class to each church and the cost will be within reach of small classes, as well as large classes.

If interested make inquiry of

The Organized Class Department

BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tenn.

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS

NASHVILLE

TENNESSEE



**THE FIRST BAPTIST CHURCH
NEW ORLEANS, LA.**

As the result of the spiritual quickening that spread over the country in 1841, the American Home Mission Society in 1842 sent to New Orleans, Rev. Russell Holman of Hardin County, Kentucky. Holman sent to Kentucky for Rev. J. T. Fisher. Fisher and Holman rallied the scattered Baptists. On December 28th, 1843, the First Baptist Church was organized. The presbytery consisted of Russell Holman, D. D., J. T. Fisher, and William Winter of Mississippi. Ten persons entered into the organization, the regular place of worship being 66 Julia street. There were then 102,000 population in the city. Some of the members of this new church were from St. Louis; and they were greatly attached to Rev. Isaac Taylor Hinton of the Second Baptist Church of this city. Hinton himself was an author of recognized ability and a great preacher. His father was for forty years pastor of the Baptist Church in Oxford, England, and his brother was a celebrated pastor in London.

In January, 1845, having accepted the call, he removed to New Orleans and entered upon his charge. A lot was bought in St. Charles street and a suitable house of worship erected. On its completion in February, 1844, several eminent ministers, Howard Malcolm, R. B. C. Howell and Basil Manly, Sr., were present. In a short time the church had 122 members. The congregation raised \$4,000.00 and \$7,000.00 was collected outside of the city.

In 1857 the yellow fever broke out, and it proved one of the most fatal epidemics the city ever had. As many as one hundred persons died in a day. Many of the ministers left the city, but Hinton had come to stay and he cast his lot with the church. He was stricken with fever, and after five days he died on August 29th. After the death of Hinton a long period of depression fell upon the Baptists of New Orleans. Misfortune and disaster continually accompanied their efforts.

After the Civil War, J. C. Carpenter became pastor of the church, and for a period did good work. After he left, Rev. Morris Cole was called to this charge in 1879. A small church house was bought on Second and Magazine streets, which long served the church as a place of worship. The church at the time numbered 124 members, and in 1886 it had 180 members, 60 of which were non-residents. The Sunday School grew from 60 to 120. There were two industrial schools; one Mission Sunday School, and two Ladies' Missionary Societies. Part of these organizations passed under the control of the Valence Street Church after its organization.

The building of the First Baptist Church was burned in April, 1892. A theatre on Magazine above Washington Avenue, was bought by the Home Board as a place of worship for the First Church. The Purser brothers were called to the city, John F. Purser to the pastoral care of the First Church, and D. I. Pur-

ser to the Valence Street Church. These two able preachers did admirable work until D. I. Purser fell a victim to the ravages of yellow fever, after which John F. Purser resigned the First Church and left the city.

Under the efficient pastorate of Rev. C. V. Edwards, the present house of worship was erected on St. Charles Avenue. Mr. Edwards served as pastor for ten years. Since then five pastors have been called at different times to take the First Church. Under the pastoral care of Rev. S. E. Tull, the church made progress in getting a financial system working effectively. Under the short but helpful pastorate of Rev. Louis Entzminger, the church made rapid progress in Sunday School work and quite a number were added to the church.

In June, 1922, the church called Rev. Robert G. Lee of South Carolina. He accepted the call and began the work in September, 1922. The church gave \$33,000.00 in 1923, which amount was \$15,000.00 more than it gave during 1922, and five times more than it gave in 1919. Of the 410 members who joined some 59 odd were Catholics. The church has bought and paid for two additional lots at the rear of the church at the cost of \$25,000.00, on which will be built at an early date, a modern Sunday School plant. The membership of the church on the third Sunday night in February had exactly 1,000 members on the roll.

Mr. Lee McDonnell, a business man of Pensacola, Florida, was secured as director of expansion, and is already at work getting great plans laid and great things done for the Lord. The Lord is prospering the work greatly.

GRETNNA BAPTIST CHURCH

Gretna Baptist Church was organized December 22, 1918, in a residence in Gretna, La., and had only a supply pastor until March 14, 1920, then Rev. M. E. Matthews served as pastor until September 20, 1920, the place of worship having been moved to a public school building early in 1920. Rev. S. R. Gordon and Rev. E. D. McDaniel were the succeeding pastors, with Rev. Jackson as supply for a time, until the present pastor was called, September, 1923.

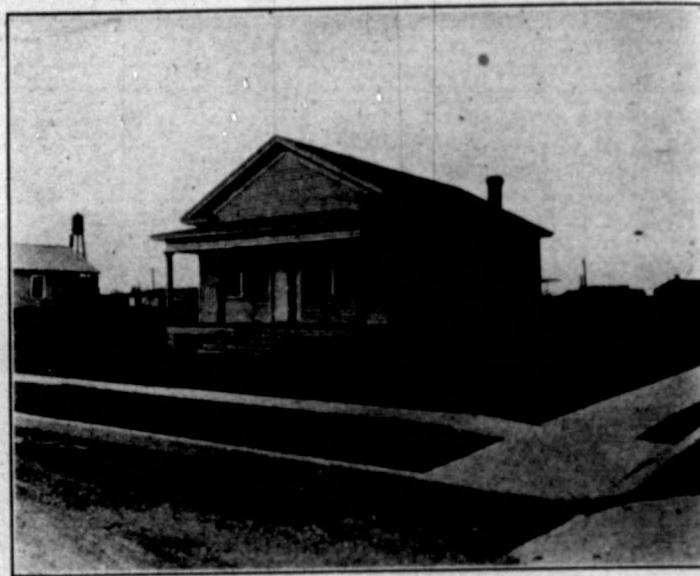
The present church building was finished in April, 1923. The church now has 85 members, and it is the only Baptist Church in Jefferson Parish. Jefferson Parish surrounds New Orleans on three sides and adjoins New Orleans and is a part of New Orleans. The church is in the midst of more than twelve thousand people who are destitute of the Gospel in any pure form.

The immediate plan of the church is to pay the \$800.00 due on the church building. Rev. L. A. Moore is its efficient pastor.

UNIQUE GENTILLY

On April 21st, 1922, eleven ladies of the W. M. S. of Valence Street Baptist Church, organized Circle No. 2 of their Society at Gentilly. One month after this some ladies organized the Gentilly Baptist Sunday School.

In December of the same year two lots were bought on Franklin Avenue, on which to build the Gentilly



GRETNNA BAPTIST CHURCH

Baptist Church. On the 21st of January, 1923, the church was organized at the home of Brother Hagler, and Brother C. J. Alexander of the B. B. I., was called as their first pastor.

It is the only church in New Orleans that has been self-supporting from its organization, the only one that has not received help from the Mission Board. Rev. Ernest R. Vincent is pastor.

The church has the distinction of having the most up-to-date Primary and Junior Departments equipment and program of any Baptist Church in the city, due largely to the interest and efforts of Mrs. Denham, the pastor's wife.

CENTRAL BAPTIST CHURCH

Central Baptist Church was started as a Mission of the Coliseum Baptist Church in 1906, by Rev. W. M. Lee, who organized it into a church soon after that time and became the first pastor. He remained pastor for two or three years, and Dr. Tinlin, father of the able editor of the Baptist Message, became pastor for a short time. The Home Board purchased a lot from the Pitard Brothers in 1906 at the corner of Jefferson Davis Parkway and Cleveland Avenue, of 112x120 feet for the consideration of five thousand dollars. There was a little green shack on this lot in which the church was organized with five or six members. Only one charter member is now a member of the church, Miss Mary Gaines.

On January 8th, 1911, ground was broken for the erection of the \$10,000.00 Sunday School Building built by the Home Board in which the church is still worshiping. On the third Sunday of July, 1911, Brother Flowers preached the dedication sermon in the new building. The church grew and prospered until 1919 the church came off the Board. The church has grown until now our Sunday School is about two hundred and there are over four hundred members. During this pastorate two other churches have been formed by Central Church. Lakeview, recently organized, has over eighty members, and Emanuel has about one hundred and thirty members. The present pastor is in his eighth year as pastor and is the oldest pastor in point of service in the city.

In 1917 the Home Board built for the church a pastor's home on part of the lot on the building and loan plan. W. A. Jordan is pastor.

CALVARY ITALIAN BAPTIST CHURCH

Calvary Baptist Church was organized the 6th of April, 1920, with sixteen members in a building owned by the Home Mission Board of the Southern Convention (Baptist).

Prof. Lorenzo Zarilli of the Baptist Bible Institute was called as the first pastor, and was helped in his work by Rev. Frank Di Maggio, a Missionary Student of the Baptist Bible Institute, employed by the Louisiana Baptist State Board.

The location of the house of worship was around Washington Square, where a good number of Italians live.

The Missionary Sunday School that had been existing for about a year, organized September 5th, 1920, and Jos. Callia, also a student of the B. B. I., was elected as Superintendent and Mrs. Annie Digrace as Secretary.

At the Session of the Orleans St. Tammany Association, this baby church was cordially received in its membership.

The first day of January, 1921, the building in which this church met, and where the French Mission had held their services, was entirely turned over by the Home Mission Board, to the Calvary Italian Church.

Until this time, the candidates received for baptism, were brought to other churches in the city to be baptized, but on March 6th, 1921, the Baptistry being completed in the building, the first two candidates were immersed there. Rev. Frank Di Maggio is present pastor.

NAPOLEON AVE. BAPTIST CHURCH

This is the newest of the Baptist Churches of the city. It was organized the first Sunday in March, 1924, with eighteen members. Rev. W. W. McLaney was elected pastor. This was begun as a mission of the First Baptist Church about three years ago. They have a splendid chapel to meet in for services. It is in the best residential section of the city and about two squares from the site of the proposed Baptist Hospital.



LAKEVIEW BAPTIST CHURCH
BUILT IN A DAY

LAKEVIEW BAPTIST CHURCH

About five years ago Central Baptist Church organized a Mission at Lakeview in a private home. In the meantime the Home Board bought a valuable lot on the corner of West End Boulevard and Polk Avenue. One Saturday in February, 1932, the Bible Institute in co-operation with the Lakeview people built a chapel on this lot in one day. In November, 1923, the church was organized with fifty-one members. Rev. Bunyan Champlin was called as pastor. The church now has about eighty-one members.

FIRST BAPTIST CHURCH, ALGIERS

The First Baptist Church of Algiers was organized about three years ago by Rev. B. E. Massey, who became its first pastor. This church has a marvelous history, and under the efficient leadership of Brother Massey they have built a house of worship costing approximately twenty-five thousand dollars. The church has now about one hundred and fifty members.

GRACE BAPTIST CHURCH

This is one of the older churches of the city, located in the downtown section on Alver and Rampart. The pastor is Rev. W. J. Clark, who has been with the church about four years. Under his leadership the church has grown until it has become necessary for them to enlarge their building. They have also organized a flourishing mission on Caffin Avenue in the region of the Industrial Canal. This mission has about eighty Sunday School pupils.

BRIEF HISTORY OF THE ST. CHARLES AVE. BAPTIST CHURCH

The St. Charles Avenue Church is the result of a mission established by the Mission Board of Mississippi about 1870. Mrs. M. E. Nelson, assisted by Miss Lilly Eddy, was placed in charge of the field. In 1887 the Mississippi Board turned the work over to Coliseum Place Baptist Church, Miss Eddy superintending. In 1889 Brother A. T. Terry, a member of Coliseum Church, was placed in charge of the work and continued until a church was organized and a pastor called.

In 1898, while Rev. D. G. Whit-

tinghill was pastor of Coliseum, the mission was organized into a church, Brother E. O. Ware officiated as Moderator at the organization. Thirty-one signed as charter members.

In 1899 the church extended a call to Rev. A. G. Mosely, who accepted and took charge at once. Under his brilliant leadership the property on which the church now stands was purchased. Through Brother Mosely's untiring efforts sufficient money was raised to build the church erected in 1901, and now being used. Owing to lack of room, additions were made during the pastorate of Brother W. H. Brengle, and again under the pastorate of Brother E. D. Solomon, and still again under the pastorate of Brother W. W. Hamilton, our present leader. Plans are now under way to erect an imposing church building on St. Charles Avenue, corner Audubon Street, property provided by the Home Mission Board.

The outlook of the St. Charles Avenue Church is very encouraging, the membership now numbering 629. Since organization the following pastors have served the church in the order named:

Rev. A. G. Mosely, Rev. A. J. Lee, Rev. E. O. Reimer, Rev. W. H. Brengle, Rev. B. P. Robertson, Rev. E. D. Solomon, and Rev. W. W. Hamilton.

Coliseum Baptist Church

The Coliseum Place Baptist Church, located at the corner of Camp and Terpsichore streets, was organized July 9, 1854. Dr. W. C. Duncan was the first pastor. The small band purchased the lot for \$5,500.00 and erected in that same year a building costing more than \$50,000.00. The Coliseum congregation still worship in that building, which is now three score and ten years old.

The Civil War brought disaster to the church. There was no pastor; some of the members went to war; others left the city; others were indifferent, and all were discouraged.—"History of Baptists of Louisiana", J. T. Christian. For three years the house was under Federal Military control and the congregation dwindled to five under the ministry of a representative of the

American Home-Mission Society of New York, who came to New Orleans "to look over Baptist interests".

After the trying days of Reconstruction were over, the Coliseum Church, with the assistance of the Home Mission Board of the Southern Baptist Convention and the State Mission Board of Mississippi, organized for constructive work. The crushing burden of debt was lifted, and from 1870 to 1875 Rev. Edward G. Taylor was pastor, the membership numbering 300. Among others who served as pastors were Rev. Sylvanus Landrum, father of Dr. W.

W. Landrum; Rev. Norville W. Wilson; Dr. D. G. Whittinghill, missionary in Rome, Italy.

The present pastor is Rev. L. T. Hastings, a native of Tennessee, a

(Continued on page 14)

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Detroit, Michigan

**THREE FOLD ANNIVERSARY
MEETING**
Central Baptist Church, January
19th, 1924

On Saturday, January 19th, our Three-fold Anniversary service was held in the Prayer Meeting room of the church. This anniversary commemorates the birth of Robert E. Lee, the eleventh year of the pastorate of Rev. Ben Cox, and the tenth anniversary of the Noon Prayer Meeting.

The speakers for the occasion were Mayor Rowlett Paine, Joseph Newberger, President of the Jewish Synagogue; Prof. Highsaw, Principal at Tech. High School; Dr. M. D. Jeffries, President Protestant Pastors' Association, and Rev. J. Carl McCoy, President of the Baptist Pastors' Alliance.

The opening prayer was led by E. A. Gaulding, the only one present who was at the first Noon Prayer Meeting on January 19th, 1914. Prof. Highsaw, Commander of the Sons of Veterans here, gave a brief eulogy of Lee. He opened his remarks by saying that Robert Edward Lee believed in the kind of religion which is being carried on through the Noon Prayer Meeting by Dr. Cox.

Mayor Paine said that he felt honored by being invited to speak at this Three-fold anniversary. He said that the Noon Prayer Meeting was one of the greatest factors in upholding the reputation of Memphis, and that as Robert E. Lee had many obstacles to surmount, and many hardships to endure, so Dr. Cox doubtless had many things to discourage him in the work here, but just as Robert E. Lee had his ideal, and always worked toward that, so Dr. Cox has his ideal of service, and keeps to it.

Joseph Newberger after reading a passage of Scripture from Malachi, said that many forget that God is the Creator of us all and that in His sight we are all on the same level, and that they were ashamed to notice the "down and outs", but that this Noon Prayer-meeting is a place where the "up and outs" and the "down and outs" met on the same level.

Rev. J. Carl McCoy said that when he thought of Dr. Cox it was always in one of three respects, standing singing the Gospel, standing on the floor pleading for prayer, or going down in his pocket to help someone in need. He said that he would rather have these three things said of him than anything else in the world.

Dr. M. D. Jeffries said that it was a hard thing for a pastor to stay in one church ten years, and a much harder one to keep a prayer-meeting going for ten years, that it was about all they could do to keep one going once a week. And in the course of his remarks he said that whenever a collection was being taken for any needy one, Ben Cox was always the first to respond.

Dr. Cox presented the workers in the Noon Meeting little tokens of gold in appreciation of the help they had been to him in the work. The recipients were "Mother Gregg", matron of the meeting; S. C. Koonce, the jail worker, and cottage prayer-

meeting organizer, the office secretary; and the janitor, Connie Anderson, who prepares all the free meals, of which thousands have been served. Dr. Cox reported that last year \$2,110.42 had been given the meeting, \$2,075.00 used in the work, and a balance of \$33.51 on hand. That no collections had ever been taken in the ten years, and no personal solicitation ever made of individuals for this work. Each day at 12:00 free meals are served working girls and women; at 1:00 P.M. men who are out of employment or just discharged from the hospitals and so forth, are served.

The chairman of the Board of Deacons at Central was to have given a report of Dr. Cox's pastoral work, but was unable to come. An average of 75 per year have been added to the church during the eleven years of his pastorate here.

**TATE COUNTY BAPTIST
ASSOCIATION**

Reading Stewardship and Missions

The pastor of the Coldwater Baptist church, Rev. E. S. Flynt, has sent Hon. C. H. Moffatt, Chairman of the Executive Board of the Tate County Association, twenty names of persons in his church who have read the book on Stewardship and Missions. This puts the Coldwater church in the lead in reading this book at the present time. We wish every member of every church in the Association to read this book. Each one who reads it will please write Bro. Moffatt so that he may issue the certificate. I have more copies of the book on hand and I will be glad to send copies to any one who will read the book.

Reading the Doctrines of our Faith

I have on hand a few copies of the Doctrines of our Faith. I shall be glad to loan them to any one who will read them. This is a very interesting book and every member of every church in the Association should read it. We will give a certificate to every one who does read it. We trust the pastors will push the reading of this book as well as the others. Those who read the Bible through will receive a certificate. We are anxious that every member of the Association shall read the Bible through this year.

Regional Conference

The Regional Conference of the Northwest section of Mississippi will be held in Senatobia March 13 and 14. We trust every church in the Tate County Association will be well represented at this meeting. The first meeting will be held on Thursday evening, March 13. Then the meetings will be continued all day Friday. A good program has been arranged and a general good time is assured.

Association Rally

There will be an All-Day Men's Meeting and Association Rally on the Fifth Sunday in March, at Senatobia. The women of the Sena-

tobia Baptist church will serve dinner on the ground. We hope that every church in the Association will be well represented.

"Have you been married, Bridget?"

"Twice, mum."

"And have you any children?"

"Yes, mum, I've three—one be the third wife av me second husband, an' two be the second wife av me first."

A shell-shocked soldier in Germany was released from a sanatorium—cured. He was driven to the railway station in a taxi, and the chauffeur said:

"It costs you 200,000,000 marks for this ride."

The soldier thought, "Is the man crazy, or am I crazy again?"

He gave the chauffeur a twenty-mark coin, whereupon the chauffeur said:

"On this you will get 3,000,000 marks change."

The soldier said: "Just keep the change and drive me back to the sanatorium."

OAK GROVE, SMITH COUNTY

Our pastor is Rev. A. J. Linton. Sunday, February 24th, was a great day with us in the Lord's work. Dr. M. O. Patterson of Mississippi College, was with us. We ordained Brethren Bent Kimbrough and W. F. Roberts, deacons. Brother M. O. Patterson preached the ordination sermon from the text, tenth verse of the third chapter of Timothy, Paul's charge to deacons. It was a sermon of old time gospel instruction as to the duty of deacons. The church unanimously invited him to preach for us at our regular annual meeting in July. Brother Patterson consented, and we are all looking forward to his coming, and praying for a spiritual revival when many souls may be saved. We have now a membership of 403, a good staff of deacons, who are looking forward for the betterment of our church and community at large. We also have a W. M. U. that is moving onward, a Sunbeam class under the supervision of Mrs. John King. And we are proud of her as instructor in this department. Our pastor has done so much for us.

Our Sunday School is going forward, growing each Sunday. We have called Brother Linton for half time. This will be a great help for us in our work. We are planning to build a larger church this summer. The one we have at present is not adequate to hold our congregation.

—W. Frank Roberts,
Church Clerk.

AN INTELLIGENT GOOSE

The goose is considered one of the most stupid of domestic fowls, and yet there is one in Raleigh which seems to possess unusual intelligence. The writer saw this goose in action the other day and it was interesting to watch him.

The goose belongs to the commandant of the Salvation Army. The street on which his master lives is being paved. Deep ditches are being cut to put down water mains and

sewer pipes. The work began two months ago. At the very beginning the goose evinced an interest that was surprising. From the day the ground was broken the goose has been on the job, going as soon as the first workman arrives and remaining until the day's work is done and the street force all gone. He walks up and down the banks of the ditches, turning his head from one side to the other as if inspecting the work, goes from one squad of hands to another and doesn't take time to go home for his meals. When the workmen stop for their lunch they give the scraps to the goose.

He is very friendly to any man that wears overalls, which he seems to consider a badge of distinction. But if one goes by who is "dressed up" the goose hisses at him and attacks him ferociously. The workmen have given him the name of "general supervisor". On rainy days and on Sundays when the force is not at work the goose goes out and squawks as an evidence of his loneliness, but when superintending the job he seems supremely happy.—Biblical Recorder.

B-e ye doers of the Word and not hearers only.

Y-e are not your own for ye are bought with a price.

P-rove all things; hold fast that which is good.

U-nrighteousness is sin.

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Now is the Time to Get Rid of These
Ugly Spots
There's no longer the slightest need of feeling
ashamed of your freckles, as O'hine—double
strength—is guaranteed to remove these
harmful spots.

Simply get an ounce of O'hine from any drug-
gist and apply a little of it in the morning
and you should soon see that the worst
freckles have begun to disappear. The light-
er ones have vanished entirely. It is known that
more than an ounce is needed to completely clear
the skin and gain a beautiful, clear complexion.
Be sure to ask for the double-strength O'hine.
as this is sold under guarantee of more
if it fails to remove freckles.

Thursday, April 17, 1924

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COMPARATIVE STATEMENT HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS

May 1-March 31

	1921	1922	1923	1924
Alabama	\$ 35,990.03	\$ 26,136.65	\$ 28,872.19	\$ 20,739.93
Arkansas	10,269.40	15,857.30	12,826.85	12,025.11
District of Columbia	2,364.94	7,170.82	7,987.67	6,200.85
Florida	19,061.79	16,330.97	16,108.54	15,683.89
Georgia	95,422.00	49,837.74	54,902.15	52,720.55
Illinois	8,061.50	5,144.34	3,100.00	2,010.00
Kentucky	83,000.78	58,545.70	48,349.65	55,106.69
Louisiana	26,282.69	11,519.47	13,337.40	14,538.64
Maryland	24,093.20	16,660.00	12,500.00	13,459.32
Mississippi	32,315.40	35,080.11	30,689.16	33,526.01
Missouri	19,185.31	12,518.04	16,366.10	16,662.74
New Mexico	5,040.00	3,526.13	2,158.73	1,547.84
North Carolina	90,983.71	47,047.15	54,709.88	53,617.60
Oklahoma	8,363.58	13,515.62	19,793.10	17,742.66
South Carolina	35,775.79	29,348.56	15,594.22	23,892.62
Tennessee	35,576.80	36,115.40	17,678.15	26,714.70
Texas	14,996.50	16,647.44	14,905.27	264.14
Virginia	149,642.28	101,651.58	65,545.34	74,937.02
Miscellaneous	12,444.56	3,684.37	3,914.80	2,136.83
	\$708,870.26	\$506,337.48	\$439,339.20	\$443,527.14

A PRAYER

Oh Love, that has never failed me yet,
Though sin and sorrow have my path beset,
My soul does need thee in this darkest hour,
Naught else can help me but Thy love and power.

I've sought for happiness in my wilful way,
Forgetting, for each sin, my Soul must pay,
But through wondrous love and pity for my Soul,
You tenderly drew me back into the fold.

I turned from Thee and all Thy care,
To trust my life unto the snare,
Of human love, so weak, so false, and vain,
You comforted my heart when racked with pain.

Take Thou my life, my love, my all,
Attune my Soul to hear Thy softest call,
For now I see Thy boundless, wondrous Grace,
Keep before me, the vision of Thy face.

Stained with reddest sin, my Soul I flung,
Beneath the cross where Thou hast hung,
Where Thou forgavest the dying thief,
Forgive me too, though vile as he.

Thou wilt not ask if I have rank or gold,
But wrap me in Thy love and hold,
Oh wondrous love and peace I now behold,
Make me in Thy service strong and bold.

Teach me to love those that have wounded me,
That through my prayers they may believe on Thee.
Oh Lamb of God, the light of Heaven's bower,
Thou hast illuminated my darkest hour.

—Alice Goldsmith, Box 718, Jackson, Miss.

MERIGOLD

Rev. Harry L. Martin, evangelist of Indianola, has just closed one of the greatest and most successful revivals ever held in Merigold. There were thirty-five additions to the Baptist Church, and four for the Methodist Church, and the end is not yet in sight. This revival influence will be felt for time to come.

Dr. Martin is a very forceful expounder of God's word, has a magnetic personality, and has that great love that permeates the atmosphere and makes one glad to know him and hear his wonderful messages.

One of the features of the meeting was the withdrawal of all denominational lines, people of every faith coming to hear him, and all went away with praises for him on

their lips, and happy in the thought that he was teaching that great Commandment, "Thou Shalt Love Thy Neighbor as Thyself" in every service.

From this meeting was organized a men's daily prayer meeting, in which the business men meet in the Masonic Hall reception room for fifteen minutes' prayer service.

It is now believed that the Baptist people are fully determined to go forward immediately with the building of their church, which has been a matter of great concern for over two years, and now that the congregation cannot be accommodated, it is necessary that they have better and larger quarters.

Never, in the history of Merigold, have the people felt so good over a revival, and felt that every service



DR. B. D. GRAY
Secretary Home Mission Board

was one to be appreciated, and that it was a real blessing to have been in the services.

—W. W. Gilbert.

SHAW CHURCH OPENED

The opening services of the new church at Shaw was a great success in every way. Large congregations attended each night during the entire week. Several of the former pastors were present, and greatly cheered the people with their inspiring and optimistic messages.

I have travelled pretty well over the Delta since I came to the state a few weeks ago, and it is my opinion that Shaw has the best, and most modern and up to date church for a town of its size in any part of the Delta. The faithful service, and building of Pastor May and the other pastors who served before his coming, together with the noble group of Baptists and loyal friends of the community has made possible this beautiful and useful house of worship, which is a credit to Shaw. Shaw has the best and most modern consolidated school building in the state. Since my coming to Mississippi I have had the privilege of speaking to more than eight thousand high school boys and girls. I have been greatly impressed with the progress of this country in its school and church work.

It is a great privilege to serve with this noble people as their supply pastor. And to be again with

several of my former class-mates of the Louisville Seminary.

—Geo. W. Griffin.

A pastor recently said, "I see the B. Y. P. U. in a different light now to what I have heretofore viewed the work. I have in the past left it to the young people to run for themselves largely, but now I see it as a CHURCH matter with wonderful opportunities for the church and for the pastor as the leader of the church." It is bigger than some of us have been willing to view it. Moral—"Wake Up."

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EMMANUEL BAPTIST CHURCH

(Continued from page 11) graduate of Union University and the Southwestern Seminary. During his ministry of three and a half years, the church has doubled its membership, having now a membership of a little less than 600.

EMMANUEL BAPTIST CHURCH

In 1921, the Central Baptist Church of New Orleans opened up a mission on 1456 North Johnson street. Rev. R. C. Floyd, a student of the Baptist Bible Institute, was in charge of the work. On February 19, 1922, a church was organized with 18 charter members. Rev. Floyd was called as pastor. Over forty members were received into the church during the first year. In September, 1922, the church purchased a large residence on 1017 North Dorgenois Street and converted it into a temporary church building. The first revival was held during the Spring of 1923, during which forty-six members were received. In October, 1923, Brother Floyd resigned, and Rev. B. S. Hilburn, student in the Baptist Bible Institute, was called as pastor. He took charge of the work January 1, 1924. Since that time there have been twenty additions to the church, making a total membership of 125.

VALENCE ST. BAPTIST CHURCH

J. L. Wise.

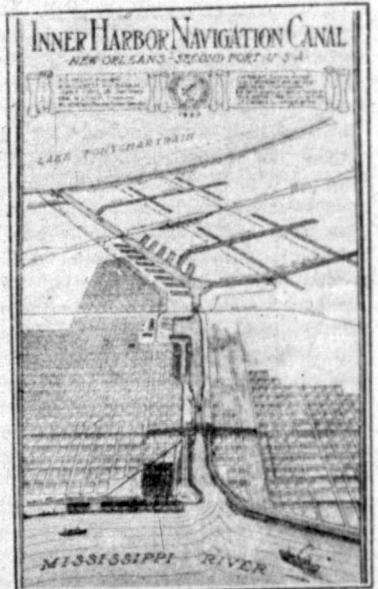
This church was begun as a mission of the First Baptist Church of this city, about forty years ago. After a few years of hard work by faithful missionaries it became an independent body and at one time in the history of the Baptist work of New Orleans it was one of the strongest churches in the city. Its present location is at the corner of Valence and Magazine Streets. It is in the midst of a large foreign population, French, German, Italian. It is forty-six blocks above Canal St., the main business section of the city. Its location could be vastly improved by moving the church a few blocks to one of the finest Avenues of the city.

The church has a good auditorium, but little facilities for Sunday School work. This is one of the crying needs of the church to-day. The Sunday School has one hundred and thirty on the roll and most of the

classes have to meet in the main auditorium.

There are now about two hundred and fifty members in the church. This is an increase of over three-hundred percent in the last six years. The growth in the financial department has exceeded by far the increase in membership.

The present plans are to "strengthen the things that remain" and reach out and save the lost around us. Some of the strongest members at present are from the foreign element among us. J. L. Wise has been pastor for 6 years.



CARROLLTON AVE. BAPTIST CHURCH, CORNER CARROLLTON AND NELSON STS.

The Carrollton Avenue Baptist Church is situated on one of the finest avenues in the city. On this avenue are some of the finest homes in New Orleans. The church is located close to Palmer Park of about four squares, named after Dr. Palmer, a great Presbyterian preacher of the city of some years ago. The Interurban and the St. Charles and Tulane Belt car lines pass the door. Within the last two years there has been erected, within three squares of the church, the new Catholic Seminary, where priests of that faith may complete their education.

The work was begun October 29th, 1916, when a few of the members of

the St. Charles Avenue Church, met and organized a Mission Sunday School in a house close to the present location. It was organized into a church of 34 members on April 25th, 1920. Rev. James E. Dean, who had been leader of the Mission, became the first pastor. Brother Dean resigned the work and Brother Geo. P. Lanier was called to the pastorate. The Home Mission Board purchased a corner lot facing Carrollton Avenue, where the church now stands. November 6th, 1921, services were started in the new quarters, although the building was not completed. On December 10th, 1921, Brother Lanier resigned the pastorate. After a short interval, the present pastor, Rev. W. D. Denham, professor of Old Testament interpretation of the Baptist Bible Institute, agreed to undertake the work. In two years 75 members had been received into the church and now number 92 members.



SUNDAY SCHOOL LESSON
SUNDAY APRIL 27th.

AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS

SCRIPTURAL LESSON, Amos 1:1-6.

GOLDEN TEXT: "Hate the evil and love the good." Amos 5:15.

It would be well to read the book of Amos and the Book of Hosea. Hosea has 14 chapters and Amos only 9 chapters.

1. Amos lived and prophesied during the reign of Jeroboam the second about the year of 793. He was a Judean by birth and lived at Tekoa about twelve miles south of Jerusalem. He was a shepherd of a certain kind of sheep noted for the value of their wool and also given to the culture of sycamore trees, a kind of fig mulberry. His early life, something like John the Baptist qualified for his drastic deliverances which made up his prophetic discourses. The scene of his prophetic activities was in the Northern kingdom. He assailed the corruption and luxurious life of the people and forecast the terrible ruin which their gross wickedness was bringing upon them; he rebuked the judges for their perversion of justice and oppression of the poor, he foretold in sign and symbol, the successive punishments which were coming upon the nation and their rebukes which the prophet administered to the people. He was bold, searching, and fierce in his denunciation of the sins and hypocrisies of the people. His words like a two-edged sword laid bare the foulness of the nation, glossed over by an empty pretense of piety and gaudiness. With a note of alarm he cries "Woe to them that are at ease in Zion and to

them that are secure in the mountain of Samaria, the notable men of the chief of the nations to whom the house of Israel come." Amos 6:1. This note of alarm is addressed to Capitol cities of both kingdoms. Zion the seat of worship, the location of the temple, the home of the king, the priest and the center of wealth and luxurious indulgence. The people prided themselves in the superior advantages afforded them by the sacred edifice and the imposing ceremonial performances of the temple service to the neglect of vital godliness and high moral conduct, substituting the means and instruments of religious devotion and service for the end, they were complacent and indifferent as to their duty to God and man. Their state of ease was the state of moral and spiritual paralysis. Their moral reprobacy had made them insensible to the impending woe lying above the horizon of the prophet's vision.

The Samaritans' felt themselves secure within the fortified city Samaria. They prided themselves in strength and glory of their kingdom, now commanding the admiration of the surrounding nations. They saw no reason to fear and were unmindful of the cause of justice. Their own ease and self indulgence became the controlling purpose of their lives. The law of God and the calls of truth and righteousness were rudely cast aside to give place to their sensual pleasures and voracious appetites. They were insensible to approach of an utterable woe soon to sweep them into captivity. Their commanding position might well draw the people to their nobles for counsel and the wise adjustment of their personal interests. But alas the people came only to be disappointed. The prophet to arouse them to a sense of their danger bids them to consider the fortunes which had overtaken other people quite as great and secure as they felt themselves to be. "Pass ye to Calneh and see and from thence go ye to Hamath the great; then go down to Gath of the Philistines; be they better than these kingdoms? or their border greater than your border?" (ver. 2). The point of comparison seems to be between the fate which these powers suffered as compared to those awaiting Israel. These city states had gone down in defeat; their strongholds thought to be impregnable had crumbled under the assaults of the enemy. The degeneracy and luxury of Israel rolling in wealth, the corrupt administration of the department of justice in partiality to the rich and oppression of the poor, were the alarming precursors of an impending doom. The prophet is searching and definite in his arraignment of the sins of the people. He drags to the light their sin which like a cancer is devouring their national strength. (1) They put far away the evil day, the day of judgment, they dismissed from their minds. (2) They caused the seat of violence to come near. They perverted the seat of justice to one of fraud and oppression. (3) They lie upon beds of ivory and stretch themselves upon their couches. In effeminate indulgence, they sprawl themselves in listless length wrapped in luxury and

sloth. (4) insatiable lambs out of the belly to wifery in unseemly "idol song and inventments of accompany their vol ditti they mad and desec to the low of a banq given to wine in use. Their veneer wigious devi their viles foul vapor emblem unmove They are ph's broth and help ears. Self distress, and lend indulgence stroys ev turns the people th of alarm woe. Ho prophet, of Amos. as that gives Is spective. of Israel blindness their inci mity of t organ of ens the 1. The p turn unto and he w days will he will r in his si we follow going fo ing, and the rain rain unl This is t state of earneatn of the g The terr them w a punis but that healing that he ten them up. The pressur sin, but power in genuine repenta life the was sin like dew of the s Ephraim O Judah for you cloud, a early a

in the mountable men of whom the e." Amos 6:1. is addressed to kingdoms. Zion the location of the king, center of wealth. The people the superior ad them by the the imposing nces of the tem neglect of vital moral conduct, ans and instru vation and serv were complac as to their duty air state of ease al and spiritual al reprobacy had to the impend the horizon of

felt themselves fortified city d themselves in of their king d the admiring nations. to fear and were cause of justice. self indulgence the purpose of of God and the righteousness were to give place to es and voracious re insensible to erable woe soon captivity. Their on might well their nobles for the adjustment of ts. But alas the be disappointed. ouze them to a ter bids them to which had over quite as great and themselves to be. and see and from math the great; th of the Philis tetter than these border greater " (ver. 2). The seems to be be which these powers ed to those await city states had at; their strong impregnable had assaults of the racy and luxury wealth, the cor of the depart partiality to the of the poor, were usors of an im prophet is search his arraignment people. He drags sin which like a g their national y put far away the of judgment, they ir minds. (2) eat of violence to erverted the seat of fraud and op lie upon beds of themselves upon effeminate indul l themselves in ped in luxury and

sloth. (4) With perverted palate and insatiable appetite, "They eat the lambs out of the flock and the calves out of the stall." Their god was their belly to which they made their offerings in extravagant devotion and unseemly wantonness. (5) They sing "idol songs to the sound of the viol, and invented for themselves instruments of music like David." They accompany the sound of the lyre with their voluptuous songs, and twitter their ditties in senseless glee. David they made their patron of music and desecrate his noble, sacred art to the low level of the devilish orgies of a banqueting hall. (6) They were given to drunkenness. They drink wine in bowls designed for sacred use. Their drunken revelries they veneer with the semblance of religious devotion. (7) They anointed themselves with sacred oil to give their vile bodies, reeking with the foul vapor of corruption, a fragrance emblematic of holiness. (8) They are unmoved by the affliction of Joseph. They are as heartless as was Joseph's brothers. The cries of the poor and helpless was barred from their ears. Selfish wealth hears no cry of distress, has no heart of sympathy and lends no hand to help. Selfish indulgence and love of pleasure destroys every noble sentiment, and turns the heart to stone. To these people the prophet sounds the note of alarm and predicts the coming woe. Hosea 6: 1-6. Hosea a minor prophet, was for a time a cotemporary of Amos. His audience was the same, as that to which Amos spoke. He gives Israel in a different perspective. Amos dwelt with the sins of Israel, Hosea with their moral blindness, their lack of moral depth, their incapacity to realize the enormity of their guilt. Sin paralyses the organ of moral perception and weakens the moral fiber of the sinner. 1. The people say "Come let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us; the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord, his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6: 13. This is the language of a superficial state of heart. It is devoid of moral earnestness. There is no deep sense of the gravity of the nation's sins. The terrible sufferings inflicted upon them were sent by Jehovah not as a punishment for their rebellions but that Jehovah might display his healing power. He had torn them that he might heal them, had smitten them that he might raise them up. Their wounds were not an expression of Jehovah's wrath against sin, but were designed to show his power in healing them. There is no genuine sorrow for sin, no heart felt repentance, no loathing of the evil life they had lived. Their purpose was sinister, shallow and ephemeral, like dew, to disappear at the rising of the sun. 2. Jehovah speaks, "O, Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away." Such superficial and

ephemeral purpose of Israel to return to Jehovah, has been ever recurrent. The nation stricken and smitten is again moving true to form, and instead of healing her, Jehovah, as if bewildered, points out the worthlessness of her empty pretense of repentance. It is only a nervous paroxysm which passes away like a morning cloud. It has neither the element of stability, nor reformation of life. Israel has degraded the majesty of God's holiness, and lost all sense of moral values. She has substituted sacrificial and ceremonial performances of religion for goodness, righteousness, mercy and truth. "Therefore", says Jehovah, "I have hewed them by the prophets. I have slain them by the words of my mouth and my judgments are as the light that goeth forth. For I desire goodness and not sacrifice, and the knowledge of God more than burnt offerings." (Ver. 5-6). God with unwearied patience had borne with Israel's sins. He sent the warnings of the prophets, to rebuke them, their defections and apostasies from the truth had been condemned with drastic severity and the terrible disaster which their sins invoked was borne in upon them through the threatening voice of Jehovah. Deaf to the divine entreaties and blind to the prophetic disclosures with hearts impervious to truth they descended to deeper levels of sin, shame and corruption. God turns from them. The day of grace was gone. He has no more message to give. Israel had passed beyond the border line of hope. She now awaits her fate.

SOME PRACTICAL LESSONS

1. That national sins lead to national decay, and ultimate overthrow.
2. That national decay comes of wealth, idleness, corruption and oppression of the poor.
3. That the love of money impels men of all stations to fraud and the sacrifice of every principle of honor, and uprightness of character.
4. Wealth leads to self-indulgence, sensuality, moral deterioration and disregard of the common decencies of life.

5. Behind the curtain of the stage on which the vulgar flamebeaux of wealth are disporting themselves in tawdry toggery stands God who sees, hears and knows and calls the hellish troupe into judgment.

THREE IN ONE

The world redemption was not accomplished by the work of the Father alone; nor even by that of the Son; but by the Holy Spirit when the preparatory work of the Father and the Son was finished. Jesus said, "My Father worketh hitherto, and I work", and then He sent the Holy Spirit to apply the work more fully and extensively.

The Father initiated the work, looking to the fulfillment of the promised world redemption, in the Old Testament dispensation. But this preparatory work was confined to the Jewish nation. In the New Testament Jesus Christ executed the work set forth in the former dispensation, and demonstrated His power to save the uttermost. But His work also was confined to the

The Lord added to the church twenty-one members, eighteen of these were by profession of faith. Hollandale will always have a tender place in our hearts.

W. E. Farr.

Grenada, Miss.

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M. P. L. BERRY, President.

Foregleams of Victory

One man in Davis Memorial Church, Jackson, Mississippi, has agreed to pay \$400.00 on the Campaign in addition to his pledge. The quota of the Church has been more than paid. They are now reaching forth for the full pledge.

The First Church, Hattiesburg, in a deacon's meeting set a day for paying up all pledges due to date. They determined that if they failed with one date that they would set another day for that purpose. They also passed a resolution proposing to go after the full amount pledged with the determination to get it. many members will pay more than they pledged.

Immanuel Church, Hattiesburg, has already voted to pay in full and has entered into a compact that in the event the full amount is not in hand by the last of December that they will borrow a sufficient amount to pay up in full.

The Church at Booneville, according to a statement from the pastor, Reverend C. H. Mount, expects to send in its largest contribution by the last of this month. The pastor is also hopeful that they are going to pay the full amount by the close of the year. He has an afternoon appointment with Thrasher Church which is planting 5 acres of cotton for the Lord and an acre of sorghum for the orphanage. This Church will pay their pledge in full.

The Second Church, Jackson, Mississippi, Has already passed a resolution recommitting themselves to the payment of their full pledge.

The Church at Forest, Mississippi sent in from their fifth Sunday special day a check for \$1,300.00. The full amount was brought to the Church. No collectors were sent out. Forest Church will pay all it pledged is the present belief of pastor and the most active members in the Church.

The Church at Flora through the pastor, E. V. May, says, "Our Church is going to pay the full amount of the pledge and more." They have set April 20th as the day upon which the pledges are to be paid.

Reverend J. W. Mayfield, pastor of the First Baptist Church at McComb says, "I feel like we are going to win." They have ten teams with which to work their membership. This comes from the pastor of a Church which is soon to complete a \$100,000.00 annex and auditorium. You can work both better than you can work one.

Reverend J. D. Franks, pastor of the First Church at Columbus, says, "I believe that our Church will raise the full pledge by the end of 1924." He said to his Church recently that if his Church should fail that he would not blame them for it, but that he would take the blame himself. We venture the assertion that they will not fail where a pastor looks at the matter as he does.

Reverend J. B. Quin, of Prentiss, writes that one of his young business men is furnishing the space for the running every week of a three column advertisement. This is a front page ad in the county paper.

Mr. T. E. Spencer, organizer for Jackson County Association, has employed Reverend E. L. Landrum of Clinton, paying his salary and expenses out of his own pocket, to work among the churches of his Association during the last half of April in the interest of the Campaign.

There is a greater determination on the part of our people to bring the Campaign to an honorable consummation than we have ever witnessed before. Let us keep the fires burning. We are well able to see that every member of every church has the opportunity of making a contribution to the seven great causes before the last day of April. Our books will close April the 30th. We want to close them with the largest April collections we have ever seen before. That means that we will have to go beyond \$200,000.00 in April. Collections for April last year were \$201,184.85. Let's make it \$250,000.00 this year.